

# Zion's Herald.

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## Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

### Inspiring Patriotic Feeling.

An interesting feature in the celebration of Washington's Birthday in New York city was the presentation to each of the 280 departments of the public-school system of a photograph of the well-known Gilbert Stuart portrait of the great leader — "the finest personification of purity, truth and goodness to be found on canvas." This painting was done in 1796, three years before Washington's death. This noble, serene face, draped with the American colors, and affixed to the walls of each public school in that city, will be a perpetual inspiration to patriotic feeling and right living. The pictures were given by the New York Society of the Sons of the American Revolution.

### The Racial Factor in Disease.

The medical statistics of this country have been studied, by Dr. John T. Billings, from the racial standpoint. He deduces many curious facts: The infantile death-rate among the blacks is very high; the race itself is shorter-lived than the white; it is less liable than the white to malaria, yellow fever and cancer, but succumbs more readily to tuberculosis and pneumonia. Irish children survive infantile diseases, but the adult death-rate is high; tuberculosis, pneumonia and alcoholism cut them down. Germans are especially liable to digestive disorders and cancer. Jews have a low death-rate; they live long; their diseases are diabetes, locomotor ataxia, and kindred nervous ailments. This line of investigation of the racial factor in disease may be pursued further with profit.

### Railway Casualties Diminishing.

Railroad travel is becoming more secure. There were but two notable disasters last year in which a large number of passengers were killed — the rear collision at Hackensack, N. J., which led to the immediate adoption of the block system on the road on which it occurred; and that at Lincoln, Neb., in August, caused by a malicious misplacement of a rail. The previous year (1893) was remarkable for frightful accidents attended with great loss of life, the record for this country alone being 691 killed (only 175 of these passengers) and 2,484 injured (about one-half of these employees of the roads). Last year, although the total fatalities reached 442, only 88 of these were passengers. The study of every accident, with a view to preventing its repetition at whatever cost, if preventable, is rapidly diminishing the dangers of traveling by rail.

### Gen. John L. Swift.

He was too well known to New Englanders to require extended portrayal or eulogy. Falmouth was his birthplace, in 1828. Since 1845 he has been a resident of this city. He was a graduate of the Harvard Law School, and held many public offices — pilot commissioner, naval officer, and for three terms deputy collector, of this port. He was twice elected to the Legislature. During the Civil War he enlisted as a private, but was quickly promoted. He was one of the volunteers of the "forlorn hope" for assault on Port Hudson. He was adjutant general of the State of Louisiana in 1865. As a "stump orator" he excelled. Testimony was borne, at his funeral on Friday last, to his genial character, to his "ability to make men indulge in God-given laughter," to his facility and eloquence of speech,

to his activity in the temperance cause, to his effectiveness as a campaign orator, and to his Christian fidelity. During the past ten years increasing deafness has led to his withdrawal from public life. He died of an affection of the heart.

### The New Element.

Further interesting facts have been learned about this newly-discovered substance, argon. It is believed to form about 1 per cent. of "atmospheric nitrogen," and to constitute about one one-hundredth-and-twentieth of the air we breathe. Of the fifteen pounds pressure to the square inch exerted by the atmosphere argon is credited with about two ounces. Its density, or specific gravity, is 19.7, while those of oxygen, nitrogen and hydrogen are respectively 16, 14, and 1. It can be liquefied, and frozen. Spectral analysis of the gas yields two distinct spectra, one in the red and the other in the blue, at different temperatures, both differing from the spectrum of nitrogen. It is disinclined to combine chemically with other substances. Whether it is monatomic or diatomic has not yet been decided.

### The Strike of the Electrical Workers.

Work has ceased on several great buildings in process of erection in New York city by reason of a strike of the electrical workers (numbering about one thousand men). They demand of the electrical contractors who employ them an eight-hour day (instead of nine as heretofore), and certain regulations concerning the number, standing, wages, and length of service of apprentices taken into the trade. They make no claim for increase of pay, being content with \$3 per day. The contractors refused to entertain any proposal from the men for shortening their hours of labor until May 15, at least, and declare that the strike was ordered without giving the ninety-days' notice agreed upon. The strikers have arranged that, in case work is given by the contractors to any non-union man, every member of the Building Trades Union will quit work, which would involve some 80,000 workmen. This strike ought never to have occurred. The electrical workers form the only organization employed in the erection of buildings in that city which is required to work over eight hours, and their employers would probably have granted their demands had they not taken such a peremptory, coercive stand, and violated their agreement.

### Some Astonishing Armor Tests.

At the proving-grounds of the Bethlehem (Pa.) works last week, a curved 15-inch plate of Harveyized nickel steel successfully resisted the attacks of two 500-pound missiles of chrome steel fired from a 10-inch gun at a velocity of nearly 2,000 feet per second. The plate was penetrated to the depth of six inches, but was not cracked. The missiles were splintered into fragments. As this plate represented the armor for the turrets of the battle-ships "Indiana" and "Massachusetts," great confidence is felt by naval men in the imperviousness of these great war vessels to hostile fire. More startling results were obtained, a day or two later, at Indian Head, where a 17-inch Carnegie plate, which, after being Harveyized, had been rolled down to 14 inches, was subjected to the severest tests at the command of the ordnance experts. The first projectile went to pieces after penetrating seven inches; there was indentation, but no fracture. The plate was then tested as though it was a 15-inch, but the projectile met with a fate similar to the first. Then the experts attacked the plate with an 800-pound projectile fired from a 12-inch gun with a charge of 420 pounds of powder. This is the test for 17-inch armor. It bored a clean hole through the plate, but failed to crack it. The result showed that two inches in armor thickness may be saved by this new forging-down process; and that the thou-

sands of tons' weight thus saved means so much additional machinery, coal and guns.

### The Woman's Congress.

Never have the representative women of this country gathered in larger force, or with more definite purposes, than in Washington on the 18th inst. when the National Council (representing eighteen organizations, having a membership of between four and five million members) opened its second triennial meeting, to continue fourteen days and to hold thirty-two sessions. President May W. Sewall, of Indianapolis, Ind., called the Council to order. She explained that the work of the Council had been carried on through standing committees — on Dress, Divorce, Reform, Equal Pay for Equal Work, and Patriotism — and she sketched what had been attempted by these committees. Following the address papers on a wide variety of topics were read and speeches were made. Woman's home and sociological duties, education, vivisection, immigration, temperance work, missionary work, what Jewish women are doing and Quaker women are doing, heredity, connection of work of various kinds, politics, suffrage, religious effort, social purity, are some of the subjects which have been already discussed or considered. In order to form a more perfect organization, the executive committee propose to follow the pattern of the federal government, and have a Senate, and a House of Representatives, and a Cabinet consisting of officials representing popular departments of woman's work. There will be a department of philanthropy, of education, of charity, of labor, of domestic relations, of law, of science, of art, of household economies, and of history. A woman's temple (corresponding with the Capitol at Washington) is to be erected. Already \$725,000 is said to have been pledged for the purpose. The new organization will include some 80 national societies, representing a membership of 8,000,000 women.

### The Subway in This City.

The engineering surveys, both surface and sub-surface, have been completed, obstructions in the shape of pipes, sewers, etc., provided for, and the Commission has caused to be published in the city papers a pictorial representation of the proposed underground system with full details. The route is that authorized by the Legislature — from the junction of Tremont Street and Shawmut Avenue to Union Depot, with a branch along Boylston Street to the Public Garden. Between Boylston and Park Streets four tracks will be laid, the tunnel being widened from 24 to 48 feet for that purpose. The construction of the tunnel or subway will be of steel embedded in cement, of a uniform height of 14 feet. The level of station platforms will be 17 feet below the surface of the street. Ventilation will be secured by fans, and lighting by electricity. Cars will run on schedule time. There will be no crossing of tracks at grade; sub-subways will obviate that. A loop at Park Street under the Common will enable cars whose route terminates at that point to turn without reversing. The Commission has advertised for bids for the building of Section 1, which includes an inclined open entrance in the Public Garden between Church Street and Charles Street; a subway under Charles Street and the Boylston Street mall to Tremont Street, and thence to West Street.

### In Congress.

Some important provisions were enacted by the House in the Naval bill. Three battle-ships, each to cost, exclusive of armament, upwards of \$4,000,000 each, and twelve torpedo boats, were voted. The enlisted force of the Navy was increased by 2,000 men — a necessary addition, if the ships already built are to be put into commission. An appropriation of \$500,000 to construct guns for auxiliary cruisers also got through. This liberal enlargement of the naval establishment is not expected to encounter any set-back in the upper

house. The Hawaiian Cable amendment was defeated in the House. The Indian and Agricultural bills were passed by the Senate which, by its decisive refusal to take up the Railroad Pooling bill, showed its determination to attend only to necessary business. The sharpest fight will doubtless be made over the Sundry Civil bill, which has been loaded down with several amendments. One of these provides for \$100,000,000 three-per-cent. short-term treasury certificates, coupled with a provision that hereafter neither the President nor the Secretary of the Treasury shall sell bonds by private negotiations; all sales shall be made in open market. Another amendment to the bill provides for the payment of the sugar bounty claimed to be due by domestic sugar growers. A third amendment provides for the appointment of commissioners to a monetary conference. Mr. Jones' silver coinage bill was promptly suppressed.

### The True Greatness of Frederick Douglass.

A sketch and characterization of this eminent man, who died in Washington last week, will be found on our editorial page. Among the eulogies pronounced upon him on Sunday that of Rev. Dr. Louis Albert Banks, of Brooklyn, appears to us so fitting and just that we extract from it some salient sentences: —

"If I were asked what person in the present century had fought against the greatest odds and won the struggle of life at most points, I should answer, Frederick Douglass. We have had an abundance of eloquence concerning Abraham Lincoln's rise from the place of rail-splitter to the Presidency; of General Grant's career, from the tannery to the position of the first American citizen, and Garfield's from the tow-path to the White House; but none of these men, nor all of them put together, had to make life's race with such a handicap or facing such odds as Frederick Douglass.

"Here is a man who learned to read and write by studying out the characters made by the carpenters in the Baltimore lumber-yards, who became able by his own efforts to speak the English language with an elegance and an eloquence equal to Charles Sumner or Henry Ward Beecher in their best days. Here is a man who did not know who his father was, who never saw his mother but a few times, and then by moonlight or by glimpses caught by a tallow dip in a log cabin, who came to be the boon friend of John Bright, the intimate counselor of Abraham Lincoln, the boon companion of Daniel O'Connell and Father Mathew, who came to be loved by Wendell Phillips and William Lloyd Garrison, and held in highest honor and most tender regard by many of the noblest women of both continents; who came to be the undisputed leader of his race, to be known wherever the English language is spoken, and to be respected by the whole civilized world. The story of his life is the most romantic of all modern times. No man began so low and climbed so high as he."

### A Highly Popular Loan.

The bond syndicate had no difficulty in selling the new government four per cents. The subscription lists were opened at 10 o'clock on Wednesday last both in New York and London. In twenty-two minutes the books were closed in New York; they were left open for two hours in London, not because there was any necessity for it, but to test the popular demand for these securities. Mr. Morgan gave out for publication the statement that the bonds had been subscribed to for at least five times over — in other words, although subscriptions for but \$62,315,000 were called for, at least \$450,000,000 was offered, and a loan to that amount and over might easily have been floated. The syndicate will probably clear in the neighborhood of \$5,000,000 by the transaction, for the bids ranged from 113 to 119 for bonds which the Treasury sold to it for 104½. The President has been criticised adversely for not making a better bargain, and for seeking foreign help when the event showed that the entire issue would have been readily subscribed to at home. But it should be remembered that previous issues had made it very doubtful whether the home market would respond with promptness, and that it was simple wisdom to go where money for an undoubted exigency was to be surely obtained, and to pay the price demanded. It is shameful that a nation so rich and prosperous as ours should be compelled to borrow money at all, but it is gratifying to discover how high our national credit is, abroad as well as at home.



## Our Contributors.

## THE THEOLOGICAL DRIFT IN THE OLD WORLD.

XX.

Prof. W. T. Davison, D. D.

THE conservatives in Old Testament criticism have spoken out at last. Scattered articles and pamphlets of protest have not been wanting, it is true, since the publication of Driver's "Literature of the Old Testament" challenged traditional belief; but replies have been few, and Bishop Elliott alone has spoken for the great body of conservative churchmen in this country. A week or two ago, however, there appeared a bulky volume of more than six hundred closely-printed pages, entitled,

"Lex Mosalaica; or, The Law of Moses and the Higher Criticism."

Its object is to show that the theories of religious development put forward by the analytical school are attended by greater difficulties than the traditional view; that the objections are indeed insuperable to any scheme of history which would place the law of Moses at any period between the time of the great lawgiver and the completion of the canon. The late Lord A. Hervey, Bishop of Bath and Wells, a veteran scholar, wrote an introduction to this work shortly before his death. The writers, who carefully examine every period of Israelitish history between them, include Prof. Sayce, Canon Rawlinson, Prof. Douglas of Glasgow, Rev. J. J. Lias, Dr. Stanley Leathes and several others, while Dr. Henry Wace, principal of King's College, London, summarizes the whole argument in a closing article.

Whatever be thought of the arguments here adduced, it is a matter for congratulation that the issue has been fairly joined. There can be no doubt that recent critical theories have not commanded the assent of a considerable body of scholars in this country, but they have failed hitherto to find a voice. The position of the critics has been worked out as a whole, and the position of those who hold the traditional view of the Mosaic law must be defended as a whole. The discussion concerns the composition of the greater part of the Old Testament; the line to be defended in either case is a long one; and systematic, not sporadic, defence and attack are necessary. Further, as I tried to show in an article a few months ago, the real testing-time of a theory is not the period of its first promulgation, when its novelty, its solution of existing difficulties and the fresh aspect given to certain historical problems commend it to attention. The trying time, if I may so speak, is when the amendment becomes a substantive resolution; when the new historical theory has to bear the weight of explanation and to meet its own inherent difficulties. In the case of Old Testament history, this weight is necessarily great in any case. Our knowledge of the period is comparatively scanty; the documents, whatever their history, raise so many more problems than they solve, that any account of their mutual relation is sure to be open to serious criticism. It is a question of probability. Is it more likely that the "Law of Moses" was promulgated in full at the outset, as we have been accustomed to believe, but remained in abeyance for a long period, or that it grew with the growth of the chosen people and only attained its present form at a late period of their history? It is well that the former view should be fully stated and the difficulties attending the latter clearly seen. This is accomplished in "Lex Mosalaica."

Some of the arguments brought forward are new, though a large part of them will be familiar to those who have studied the writings of your Prof. W. H. Green, not so well known as he should be on this side of the water. Prof. Sayce speaks with authority when he dwells upon the literary conditions of the Mosaic age as known to us since the discoveries of Tel-el-Amarna. It is no longer possible to object to the antiquity of the Old Testament Scriptures as a solitary instance of literary activity in a remote period of history. It is well known now that in Babylonia, in Egypt, and to some extent in Canaan, literary culture was diffused considerably before the time of Moses. Correspondence was carried on, the events of the day were chronicled, and we have before us records containing authentic history belonging to a period before Abraham. Antecedent objections, therefore, such as used to be current, to the preservation of early Israelitish history, owing to the non-literary character of the Mosaic age, fall to the ground. The way is cleared

for argument drawn from the character of the Levitical code itself.

It is impossible here to go into detail, but we may say that Canon Rawlinson is less successful in his treatment of Leviticus than Prof. Douglas in his examination of Deuteronomy. The objections to placing the fully developed Mosaic code at the very outset of the history of Israel are not satisfactorily dealt with. Much is made of the "Divine witness" in the matter—the testimony, that is, of the Lord Jesus Christ. It seems to us a mark of weakness when this most sacred name is introduced, and the most sacred authority of all imperiled by an appeal in matters of which it is not likely that He took any cognizance. The Jews of our Lord's time were accustomed to speak of the "Law of Moses" and appeal to it as an authority, and it is exceedingly unlikely that the Saviour, who came for quite another purpose, would raise among them "critical" questions altogether foreign to the time and the habit of mind of His generation. The Ark of God was not intended to be set in the front of battle against the Philistines. When, however, the case of those who assign Deuteronomy to the age of Josiah is examined, it is seen to be encompassed with difficulties. A large part of Deuteronomy 12-28 cannot have originated in that period, and, if written then, could only have been composed—believe it who can—for the purpose of giving a falsely archaic coloring to a document for which it was desired to claim early authority. A great spiritual reformation is not carried out by such means. Very acute and careful, also, is the examination of the period of Samuel and Saul, conducted by Mr. Lias. Some difficulties attaching to the traditional view are solved by the analytical theory, but Mr. Lias shows how many fresh ones arise on the supposition that the history was written in instalments, as described by the critics. An examination of the books of Samuel in the Hebrew edition recently brought out by Prof. Budde, with colors indicating the various supposed "sources," will illustrate the difficulties in question. So the history of Israel is pursued by the writers in "Lex Mosalaica" from first to last, each period being covered in turn, till the post-exilic age is reached, in which, according to current opinion, the greater part of the Old Testament was composed. A careful examination of it, however, will show how unlikely it is that it was a period of origination in religious history to the extent demanded by the more advanced critics.

This imperfect account will at least give a general idea of the line of defence adopted by the conservative scholars who thus plead in arrest of the judgment which seemed likely to be pronounced in favor of prevalent critical theories. To that extent their arguments are likely to prevail. The position taken up in "Lex Mosalaica" is, however, in the opinion of many, too conservative, and allows too little to arguments based upon inconsistencies and discrepancies in the legislation. The last word has not yet been said on the history of the Levitical code. But the chief value of this most recent contribution to the controversy lies in the strength of the arguments presented for the substantial historical trustworthiness of Old Testament history. The believer in revelation need not be staggered by the idea that certain books were compiled rather than composed; that the knowledge of God and the modes of acknowledging Him in worship grew, rather than started, into being. But if the history be not substantially trustworthy, if invention and falsification and fanciful idealization are to be allowed full play in these sacred records, our faith in them is gone, and our faith in the New Testament cannot but be proportionately affected. The scholarship, research and (for the most part) sound judgment of the writers in "Lex Mosalaica" will prove of good service in the controversy between faith and unbelief, and the materials they have gathered will help materially in the determination of questions on which they have thrown light, though they may not have succeeded in settling them.

Bible students in all lands have been greatly interested in the

## Sinaitic Palimpsest of the Syriac Gospels.

The importance of this latest "find" in sacred literature is gradually appearing. Mrs. Lewis, the discoverer, and her sister, Miss Gibson, have proved what women can do in a field not generally considered theirs. The text of the newly discovered MS. proves to be the oldest Syriac text hitherto known, older than the Curetonian, considerably older than the Peshito, and it gives us the form of the Gospels in Syriac not later than 150 A. D. This fact alone is of the utmost

importance in discussions concerning the composition and date of the Gospels, harmonizing as it does with the testimony of other recent discoveries. The bearing of the newly-acquired MS. upon textual criticism is also important, but the subject is somewhat too technical for these columns. Suffice it to say, that the case against the genuineness of the closing verses of St. Mark is strengthened, and some other omissions made by the revisers are confirmed, so far as this particular authority goes. Some of the readings are curious rather than important. Among these must be ranked those in Matt. 1: 16: "Jacob begat Joseph; Joseph, to whom was betrothed Mary the Virgin, begat Jesus, who is called Christ;" in 1: 21: "She shall bear thee a son;" and in 1: 25: "He married his wife and she bare him a son." An attempt has been made to give undue importance to this apparently naturalistic account of the birth of Christ. It is said that this particular text is distinctly opposed to Catholic teaching, and that it represents a primitive and unorthodox tradition, to which considerable weight is to be attached. But it is obvious from a study of the whole chapter that the miraculous account of the birth of the Saviour stands in its side by side with the rationalistic account, the obvious inconsistencies between the two not being removed. Mary is called the Virgin even in the sentence in which it is said that Joseph begat Jesus. It is more probable that in the Sinaitic palimpsest we have an Ebionitic modification of an originally orthodox text. It is hardly credible on other grounds that in the Syriac church the primitive text of the Gospels began with a denial of the Incarnation. A discussion of the point is even now being carried on with some warmth in literary and religious periodicals, and it may be necessary to refer to it again.

A translation of Harnack's "History of Dogma" has just appeared, the previous translation of his "Outlines" being in many respects inaccurate and unsatisfactory. It remains to be seen whether Prof. Harnack's influence in this country will be extended by a fuller acquaintance with his work. The bearing of the discussion concerning the birth of Christ, just referred to, upon some of Harnack's views on the growth of dogma, is obvious. Happily, Prof. Swete, of Cambridge, has just published an able critique of the Berlin professor's account of the Apostles' Creed, which has obtained such vogue in Germany. English scholarship may lack the brilliance and audacity of German theorizing, but it possesses a sober strength of its own, which is not easily shaken.

Handsworth College, Birmingham, Eng.

## RUNNING NOTES.

A Runner.

I.

FINDING myself visiting several prominent cities recently, it has occurred to me to jot down a few impressions of the places, and especially of a few Sundays spent in certain of them.

## Philadelphia

cannot fail to interest the visitor. The narrowness of the principal streets—particularly of Chestnut St., which gives one an impression that he would or could leap easily from side to side; the two convenient and striking stations of the Pennsylvania and the Reading roads; the colossal and wasteful pile of stone for the City Hall, supposed to represent some fifteen million dollars; the cosy and homelike dwellings closely shuttered in at night and conveying nothing of cheer to the outsider; the general air of thrift, ease and contentment among its people; its beautiful and well-dressed women; its many ornate stone structures, and above all its multitude of churches—these all leave conflicting, but in the main pleasant, impressions upon the wayfarer. The hotels of Philadelphia are cheap, abundant and excellent, and no city in the Union can better or more fully supply the creature comforts. Some deplorable incidents are connected with hotel life, apparently a little more marked here than in some other cities. I allude to the vile literature displayed on the news-counters there, and apparently pre-empting almost the entire space. One needs but a glance to realize this. For the young manhood which really principally patronises the greater number of hotels other than the most exclusive, there is a sorry outlook if it is to be fed on such worse than chaff.

Philadelphia boasts of more than a hundred Methodist churches. The bulletin at the hotel has just four of them in its list, calling attention to their services. Is Methodism dead, that no one thinks to take a single aggressive step to bring the others to the front?

When I inquired of the clerk of the hotel where Grace Temple was—some two or three miles away—he immediately filled out a ticket for me which entitled me to a special seat before the waiting crowd were seated. There was no lack of thoughtfulness or energy in this case,

and the stranger was provided for in advance. City churches do not often realize their responsibility or their opportunity for good, but Grace Temple does. I found a crowd pouring into the handsome stone edifice which when service began had about 5,000 people. It has a choir of 250 voices and two organists, both of whom are totally blind and play exquisitely. It is an institutional church and has 2,500 members. Its pastor is Rev. R. H. Conwell, D. D., formerly of Lexington, Mass. It has connected with it an assistant pastor, a secretary, a hospital, a college, lyceums, and a multitude of other organizations. It is an immense affair, built up within a few years. The pastor preached a simple, practical sermon such as one might or ought to be able to hear in any one of fifty churches. He is evidently a great organizer; but what strikes one here as in other churches in Philadelphia is the really prominent part taken by laymen. They seem so strong, so much a part of the body politic of the church, and the pastor turns to them so confidently. It seemed to me that there were notices of at least twenty meetings of one kind and another given out by the assistant pastor. It is evidently a hive of industry. It was a noticeable fact that the pastor emphasized the spiritual side of their work—even to a forthcoming fair which was to be opened with prayer and was expected to be, so it was announced, of spiritual benefit to the church. The pastor's sermons are published in a weekly paper of the church. At the close of each service the pastor and his wife shake hands with, and speak to, about a thousand people. The Sunday-school has about fifteen hundred pupils, who are separated into grades of scholarship and age. Two other old and prominent Baptist churches are talking of selling their two elegant edifices—now on opposite corners of the same street—and starting another tabernacle. Methodism as yet apparently gives no indication here of reaching out for the masses.

Bethany, or—what is its better known title—

## Wanamaker's Sunday-School.

is an institution generally sought by strangers. It has a membership of 3,000. The formerly dingy church building is being remodeled at an expense of \$20,000—the gift of Mr. Wanamaker. It is a remarkable sight, this crowd of earnest Sunday-school scholars, old and young. What strikes a stranger is the absolute disregard of any time-limit in the services and the abundance and variety of the opening and closing exercises. Including a twenty-minute after-service, the exercises lasted for three hours. Music by an orchestra of a dozen pieces, singing by a double male quartet and by two ladies, and the generous and frequent singing by the school, were interspersed with brief and appropriate remarks by the superintendent and by Mr. Wanamaker—a pungent and spirited as well as spiritual speaker. These all go to make up a richly profitable afternoon. The great amount of singing of the most pleasing character is a wonderfully attractive feature. Here, too, the lay element comes to the front, as laymen are wholly responsible for this colossal enterprise. The superintendent in charge seemed peculiarly well adapted to his work.

I was impressed with the sweet singing of the two ladies, and learned to my great surprise that one of them was the wife of the pastor of the Fitzwater M. E. Church, Rev. Mr. Wilson. I dropped into his church in the evening and heard a strong, spiritual sermon. Mrs. Wilson sang exquisitely, and the same generous musical program characterized the services here as elsewhere.

Wandering down Arch Street one day, I found the Methodist Book Concern represented by two houses within a block of each other. One had an air of respectable dullness, but the other, under charge of Rev. F. B. Clegg, gave evidence of a keen business instinct and a desire to meet and anticipate the wants of its patrons.

But why is there not a representation such as the Baptists and the Presbyterians have on Chestnut St.? The mighty enginery of a hundred Methodist churches seems to throb but feebly if it exerts no more influence than appears on the surface. Great names or even handsome churches do not necessarily bespeak a denomination's power. A hundred churches ought to shake the city from centre to circumference, and that even in staid Philadelphia. Or can it be true, as asserted by a prominent layman, that many of the ministers had not read a fresh new book for fifteen years? Certainly the remarks and the record of at least one firm likely to know, seem to confirm this.

So far as bookstores go, no city I have yet seen compares in its agency with the Boston house in variety, extent, or freshness of material.

At the recent meeting of the New York Methodist Social Union, Dr. A. Bradford, assistant editor of the Outlook, related the following incident:—

A Methodist minister from New York went to Maine some years ago to deliver a lecture, and was entertained by a Congregational deacon, and while he was there he learned that there had been a very long and severe drought in the State of Maine. When it came time for evening prayer the Congregational deacon said to the Methodist minister: "Now we have had a long and dry time, and when you offer prayer pray the Lord for rain." The Methodist minister prayed ardently for rain, and there came a wild storm in the night, and the rain fell in torrents, and the thunder pealed about the place, and the wind blew. The next morning the deacon rose and looked out only to find that almost all the hillside had been washed down in his dooryard, and the fields were spoiled of their harvest, and he was heard to utter to himself: "Oh, how these Methodists do exaggerate!"



## The Epworth League.

### New England District.

#### OFFICERS.

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Ipswich, Mass.

### THE PRESIDENT'S NOTE-BOOK.

Rev. Edward M. Taylor.

THE members of the First General District Cabinet met in Boston, Feb. 5, at 2 o'clock P. M. After preliminary services and the hearing of reports, the question of the time and place of the next General District Convention was taken under consideration. The secretary, Rev. M. C. Beale, presented two invitations—one from the Central M. E. Church, Taunton, Mass., the other from the First M. E. Church, St. Johnsbury, Vt. After an able discussion of the matter, in which the friends of both places participated, a vote was taken by ballot, resulting in the selection of St. Johnsbury, Vt. Our constitution provides for the holding of the convention early in the month of October. Acting in accordance with this requirement, the cabinet fixed the date of this convention for Wednesday and Thursday, Oct. 2 and 3.

The cabinet, with united voice, requested the various State and Conference organizations within the territory of the First General District to refrain from holding their conventions at such a time as would interfere with the success of the General Convention.

#### LEADERS FOR THE DEVOTIONAL MEETING.

The writer has received a number of inquiries touching the manner of appointing the leaders for the devotional meetings of the chapters. The difficulty in question seems to hinge on the expediency of appointing these leaders and assigning them a place on the topic card without individual consultation with the persons thus appointed and securing their consent. The writer feels that this question does not admit of argument. The cardinal principles of the Epworth League take for granted that each member will do his duty. "Look up and lift up." In a sense we are soldiers of Christ and therefore under orders. The various departments are under the care of leaders elected to their positions by the members of the chapters, and, in consultation with their advisory committees, they have a right to say to this one "go," and he should go, and to another "come," and he should come—not in an arbitrary sense, of course, but in the respectful and honorable sense in which leadership is committed to the heads of the various departments. The topic-card would scarcely ever be ready for publication if the first vice-president were required to get the consent of every person selected for the leadership of the various meetings; he has not the time, and there is no need for such bothersome work as this would entail.

I know perfectly well the feeling of collapse and of quickened heart-beat when a timid and retiring person looks at the topic-card and sees for the first time, perhaps, his or her name in print, connected with the responsibility of leading a meeting, with a subject assigned of which little or nothing is known. Now, my good friend, that is a good sign. It indicates that you feel the responsibility. Don't let the tempter by any of his artifices defeat the purpose of God in your life. You are timid? He will use that and get you to take counsel of your fears. He will flatter your modesty until you forget its worth, and you will stand from the tempter what you would endure from no one else. You will listen to him while he compares you with some experienced leader, and with that standard before you he will tell you that "you can't lead a meeting." And you will believe him. Yet you know he is the father of lies. Dear friend, what do you propose to do with yourself and this great opportunity we call life? Destiny has a very sober way of calling forth real worth by stress of will power, perseverance, courage, work, sacrifice. If you are to be something more than

a piece of driftwood on the great ocean of life, you must trim your sails to untied breezes and hold your life-bark hard against the treacherous currents. If you shirk and cringe today, you will be a dupe and a coward tomorrow. "If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? And if in the land of peace wherein thou trustest they wearied thee, then how wilt thou do in the swelling of Jordan?"

22 Copeland St., Roxbury.

### PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

#### Dept. of Spiritual Work.

Rev. E. O. Thayer,  
First Vice President.

#### THE spiritual work in the

##### Junior League

requires more tact and prayerful thought than instruction or entertainment, which themselves should be used only as means to attain the one grand purpose—the development of spiritual life.

The first lesson that children, even many from Christian homes, need to learn, is that they belong to Christ and His church, and should never leave Him. They should be encouraged to pray and speak in their own meetings, expressing their own thoughts in their own words. The mere repetition of forms which they do not fully understand leads to insincerity. The leader should impress upon them the practical things that make up a child-Christian's life. We cannot make mature Christians of them. Let them grow, naturally.

As soon as any of the Juniors give evidence of a clear perception of what it means to give their hearts to Christ, much can be gained by forming a children's class of probationers, which shall meet separately, but not sever the connection with the Junior League. This class should be taught by the leader and the pastor, in view of an early reception into full membership in the church.

The members of the Epworth League can help very much in this work. One good plan is for each member to take a class of six little ones to instruct and help, under the direction of the Junior League superintendent. This work can be done inside and outside the meetings, and is especially necessary in the cases of children whose parents are not Christians.

Let our Epworth Leaguers give more attention to the all-important work of saving the children. It means much for the League and the church of 1910 and later.

Gardiner, Me.

#### Dept. of Mercy and Help.

Rev. I. P. Chase,  
Second Vice President.

HOW shall we secure the best results in this department of our League work? To succeed in any calling in life a good understanding of the work and a thorough preparation for it is necessary. Many have failed to secure the highest attainments because they lacked these essentials. Those who enter upon the work of Mercy and Help without these have reason to expect but little fruitage.

The work—what is it?

1. To canvass the community for newcomers and delinquents, and invite them to church and League. Also to look for the sick and needy and minister to the necessities of the body.
2. To dispense comfort and food for the mind.
3. To so present the fruits of the Spirit

in our lives and labors, and so tell the story of Jesus and His love, that believers shall be encouraged and strengthened, and the unsaved won to Christ. We should ever keep in mind that which is of the greatest importance—the salvation of the soul.

The preparation needed:—

1. A consciousness of one's own salvation.
2. A baptism of love and sympathy.
3. An unwavering faith in God and our work.
4. The abiding presence of the Holy Ghost in our hearts, giving direction and keeping us in His love.
5. We should go to our work from the place of secret prayer.

Then we shall experience the fulfillment of the promise in Ps. 138: 6.

St. Johnsbury Centre, Vt.

#### Dept. of Literary Work.

Rev. W. J. Yates,  
Third Vice President.

MANY inquiries are made concerning the work of this department and the best means of carrying it forward. What to do, and how to do it, is the perplexing problem which the third vice-president of each chapter has to solve. Whatever the cause, the fact is apparent that satisfactory work in this department is more difficult to inaugurate and sustain than that of any other branch of effort. Lack of experience in this special line will account for this in part. The only remedy for this is persistent practice, which will give the desired experience. Varied capacities and tastes in different chapters and among the members of the same local society make it difficult, if not impossible, to suggest any method which shall be suitable to any large number of cases. Indifference and lack of inclination to any literary work is the chief hindrance we meet. This should not discourage effort, since part of our work is to awaken desire as well as to direct energies when once aroused.

One of the first things to do, is to find out what it is possible under existing circumstances to undertake with fair prospect of success. What are the members doing, and what are they willing to do? Every one reads. Most folks read much more than they think they do, and know something of many more matters than they realize. Lack of systematic application is their most serious difficulty.

A good way to begin in a chapter the work of this department, is to learn from each person what attention is being given to reading or study, and the subjects and books used. This can be done in any one of a variety of ways. Let each one at a meeting be asked in turn: (1) "What books, magazines and papers have you read during the past month, or week?" (2) "What subjects have interested you most?" (3) "How many minutes daily, on the average, do you give to reading of any kind?" (4) "How many minutes daily, on an average, would you like to devote to systematic reading or study in union with other members of the League?" (5) "What subjects would you prefer?" All this matter of inquiry can be made more or less formal according to circumstances. It can be done in informal conversation, or the questions can be answered by each person in writing. With the information thus secured, the vice-president is in position to lay plans more or less broadly. A few have said they can give fifteen minutes a day to reading and prefer history. Others have more time, some have less. Some are interested in natural science, others in art, and still others in literature, political economy, Biblical study and other lines.

Get all those together who are interested

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in each branch of study. Let each group, even if it consists of but two persons, talk the subject over, come to an agreement as to the topic to be taken up, the books or papers to be used, and any other details. Let each knot or group be as free as possible to do as they wish in non-essentials. After decision has been reached, the result might well be announced to the whole company. Information and suggestion could be freely asked for and given.

Meetings at stated times, weekly or monthly, should be held. The groups singly or the whole number could meet at the same time and place, spend part of the evening as groups discussing their own topics, and then organize as a whole and report, debate, read papers, or talk on the various subjects.

Flexibility, adaptability, simplicity, are prime essentials in any plan. Persistence is requisite to its execution. Do something. Do it in your own best way.

New London, Conn.

#### Dept. of Junior Work.

Mrs. Annie E. Smiley,  
Supt. Junior League.

#### Two Important Questions.

NO more important questions in regard to Junior League work ever come to me, than the two I shall endeavor to answer in this letter.

##### 1. "How shall I preserve order?"

I would answer: Begin right. Insist on order at the opening of the meeting. The old-fashioned way of waiting to hear a pin drop might not answer in these luxurious days of soft carpets, but the children should be impressed with the thought that, at a religious meeting, a spirit of attention and reverence is necessary, because Jesus Himself is present. To preserve order be kind but firm, remembering that, in some instances, the children have no home training in propriety and good manners.

I organized a Junior League in one of our city churches not long ago, and fifty-three uneasy little mortals, many of them boys, were present. They nudged and pinched each other; they stole each other's caps, and then complained loudly of their loss; they all shouted out the numbers of favorite hymns together, and, when the list of officers was read, and some of the most noisy and disorderly ones found their names left out, they "spoke out in meeting" and said it wasn't fair, and they were not coming again. At the close of the meeting the superintendent explained the situation to me by telling me that these boys had no home advantages, but spend their time on the streets and bring the rough manners of the street into the meetings.

##### 2. "How shall I keep up the interest?"

The only way I have been able to do this is by careful study and planning at home. At Asbury Grove, last August, Mrs. Blake, of Brooklyn, and I had charge of the children's meetings each day of the ten days during which the camp-meeting continued. It was our custom to meet together every morning after breakfast and arrange the meeting for the day. The Scripture, hymns, prayers and exercises were all marked down and a certain amount of time allowed for each feature of the program, and, when that was completed, we felt that our work was more than half done. Each Junior superintendent will find it of great help to begin, at once, the compiling of a scrap-book. Whenever any suggestion is found that may be helpful in your work, do not simply think, "I will remember that and use it some time," but cut it out at once, or copy it off, and add it to the scrap-book; or these clippings may be kept in a large manilla envelope if you prefer, and you will soon have a collection of hints and helps that will be more useful than any book could be, because derived from so many sources.

The second question answered helps to answer the first, for when the meetings are filled full of interesting exercises, Satan finds no idle hands or brains to do his mischief for him.

**CORRECTION.**—I desire to say that the offer referred to in my last contribution to send a complete set of Young People's Bible Lesson Leaflets, for use in Junior Leagues, for 50 cents, was made by Mr. C. B. Magee, of our Book Room in Boston, instead of coming from Epworth League Headquarters in Chicago, as I stated. I would, therefore, invite all who have been thinking of availing themselves of this offer, to send to our Methodist Book Room, 38 Bromfield St., Boston, asking Mr. Magee to send by mail the complete set of Bible Leaflets, advertised

for 50 cents. This will, as I said in my last, provide ample material for study for two or three years.

Ipswich, Mass.

#### SECRETARY'S NOTES.

Merritt C. Beale,  
General Secretary.

—We call attention once more to the appeal for the "Leaf Cluster" and "Berean Lesson Pictures" for use in the Jewish Sunday-school of the Epworth League House, Boston. Will not our friends read our note upon this matter in the January League Number, and, if able to help, communicate with Mr. Philo G. Noon, 18 College House, Cambridge, Mass.?

—The spirit with which our Taunton friends accept the disappointment attending the declination of their long-standing invitation for the next convention, is so admirable as of itself to be a greater good than the convention could possibly carry to them—if they lacked that spirit. They had much correspondence with the Secretary; showed him over their city on one of the stormiest days of the winter, inspecting hotels, churches and halls; brought their cabinets out at night for conference; and were altogether hopeful of success. Nevertheless, the letter which quickly came after notice of the choice of St. Johnsbury, was even warmer, heartier and more loyal than any which had preceded it; appreciative of treatment received, pledging attendance at St. Johnsbury, asking name of pastor there to whom congratulations could be sent—and intimating a third invitation as forthcoming! It is no wonder that these young people are blessings in their churches.

—While at Taunton the Secretary visited the public reading-room, just opened by the chapter of First Church. It has leased two rooms on the second floor of a business block, painted, papered, and furnished them handsomely with piano, tables, chairs, approved games and abundant reading matter. These rooms are open from 3 to 10 P. M., visited by many men and boys, and supported at large expense. The varied work of this chapter is wisely undertaken and vigorously prosecuted.

—We must more urgently urge secretaries to send complete lists of cabinet officers. The work of the general officers is greatly crippled from lack of such lists.

36 Bromfield St., Boston.

#### Fresh from the Field.

Rev. F. N. Upham.

##### Hospitable Epworthians.

They were the young people of the League at Franklin (Mass.), who entertained their neighbors from West Medway on the evening of Feb. 13. A choice and varied program occupied the interested attention of both guests and hosts.

##### A Convention at Lowell.

St. Paul's opened its doors for a good-sized gathering of Lowell (Mass.) Leaguers recently, who assembled for one of the group conventions which have been held all over Boston North District. Rev. C. M. Hall, of Somerville, presided. Papers were read on, "How can We Raise the Standard of Work in League Devotional Meetings?" and on "Popular Amusements." Upon the first theme quite a discussion arose, participated in by several ministers present. On the second theme a division of labor was instituted, and three young people spoke respectively upon "Dancing," "Theatre-going," and "The Card-table." It is needless to say that the stand taken was decided, Methodist, and based on Bible principles. In the evening Dr. C. F. Rice, of Cambridge, delivered a stirring address upon "Wanted—A Man."

##### "An Evening with Japan."

This was the attractive announcement which drew a large number of interested people to St. Luke's Church, Springfield (Mass.), for the monthly League meeting. The chapel was illuminated with many gay Japanese lanterns, with a few handsome lamps added, and the dim light, together with the bright Japanese costumes of some of the young ladies, produced a decided Oriental effect. Papers were read by members of the League upon the "Geography

of Japan," "Japanese Manners and Customs," and "Ancient and Modern Japan." After the entertainment, tea was served in Japanese fashion.

##### St. Johnsbury District.

A sub-district convention of St. Johnsbury District Epworth League was held at Crafts-bury (Vt.), Feb. 14 and 15, Rev. I. P. Chase presiding. The Hardwick chapter furnished a paper on "The Mission of the League," which held that the mission of the League is to train the children and young people for the church. The discussion of the wheel followed. "Look Up" was treated by S. K. Huse. Rev. W. S. Smithers, in speaking on the subject, "Lift Up," said this is co-ordinate with the first department. Jesus said "Come," but He followed it with "Go." Rev. M. H. Smith spoke on the social question. Rev. I. P. Chase gave some very suggestive thoughts on the department of correspondence, urging promptness in replying to district officers. Mrs. Roddick's paper on "Grow Up" reminded her hearers of the responsibility upon the Epworth League of training the children aright. The address in the evening, by Rev. W. S. Smithers, on "Equipment for Service," was of special interest. The pentecostal service, led by Presiding Elder Hamilton, was a time of special presence of the Spirit.

The papers of the second day were very helpful, and all emphasized the need of God's Word and of the Holy Spirit to guide in every department of work for young people.

54 Monadnock St., Dorchester, Mass.

#### NOTABLE ANNIVERSARIES.

The Fall of Sumter, and Its Re-occupation by Union Men.

To the Veterans of the Department of the South, Veterans of the South Atlantic Blockading Squadron, and All who Cherish the Memories of the War:—

On the 18th day of February, 1861, Jefferson Davis was inaugurated as President of a Confederacy whose corner-stone was slavery. Four years later, on the 18th day of February, 1865, our military and naval forces recovered possession of Charleston, and, in "the cradle of secession," gave practical effect to the Proclamation of President Lincoln, that the burning sun of Carolina should neither rise upon a master nor set upon a slave.

On the 14th day of April, 1861, the only fort in Charleston Harbor over which the federal flag then flew was surrendered by Major Anderson to the Confederates. Four years later, on the 14th day of April, 1865, by order of President Lincoln, the same flag was again unfurled by the same officer over the ruins of that historic fort, saluted by soldiers, sailors and civilians, by the firing of one hundred cannon, and by the eloquence of the greatest preacher of the age. On that night, before the echoes of our Fort Sumter celebration had died away, the great war President fell by the pistol of an assassin, but rose again idealized and transfigured, and took his place among the heroes of all time.

The thirtieth anniversaries of these memorable events are drawing nigh. At our last reunion, it was recommended that upon the 14th day of April next ensuing, public meetings be held wherever they might be found practicable, to renew the memories of those great days of our history. For all who fought for the preservation of the Union, and particularly for veterans of the Department of the South and veterans of the South Atlantic Blockading Squadron, the 14th of April, 1895, is ennobled with immortal recollections.

The fact that this interesting anniversary falls upon the same day on which the Christian world commemorates the resurrection of Jesus, in no way conflicts with our present purpose. The celebration at Fort Sumter in 1865 fell upon Good Friday, and as its character was religious and patriotic, so will our meetings on Easter Sunday be religious and patriotic—piety and patriotism blending in eternal harmony.

Rev. Dr. Lyman Abbott, successor of Henry Ward Beecher, gives Plymouth Church in Brook-

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lyn for our use on the evening of that day. Rev. Charles A. Dickinson, pastor of Berkeley Temple, Boston, gives us the use of that spacious edifice on the same evening. Other churches and halls, in other places are generously offered; and although the voice which thrilled us at Fort Sumter is silent now, other orators of the war epoch survive and will be heard on that great anniversary.

More than one hundred regiments, white and black, served in the Department of the South; more than one hundred vessels of the Navy served in the Department of the South Atlantic Blockading Squadron; but the surviving veterans, except in a few localities, are too much dispersed to make the proper arrangements for the meetings. The Military Order of the Loyal Legion, the Grand Army of the Republic, the National Association of Naval Veterans, the Regular Army and Navy Union, the Union Veterans' Union, and all other associations of veterans, and also the Sons of Veterans, in their several localities, are respectfully invited to take all proper steps to secure a proper observance of the day.

The public press is respectfully requested to aid in carrying this recommendation into practical effect.

CHARLES COWLEY, President.  
JAMES E. SHEPARD, Secretary.

Lowell, Mass., Feb. 1, 1895.

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## The Conferences.

### N. E. Southern Conference.

#### Providence District.

The church at Phenix held extra religious services in the month of January which resulted in a decided quickening of the members and in several conversions. No outside help was employed except one evening when Rev. J. H. Buckley, of Centerville, preached. The work of the Epworth League has been laid out for the year 1895. The topics have been selected and the leaders chosen. A larger number of the younger members of the League will take charge of these services than heretofore. This is already proving a means of developing the power of the League and the personal efficiency of these young Christians. The topics assigned are drawn from the Bible, the mission field and church history. At the monthly meeting on the evening of Feb. 4 the subject was, "Among the Lakes and Mountains of New Hampshire." The pastor, Rev. J. H. Allen, described a carriage ride of one hundred and fifty miles among the mountains, illustrated by the use of a black-board map. The pastor's wife gave an account of a journey from Portsmouth to the top of Mt. Washington, a description of Lake Winnepesaukee, and of travels in the Mead River Valley. Starr King's description of Profile Mountain and of Echo Lake were read by others, and an account of personal adventures in Tuckerman's Ravine illustrated by many large photographs was also presented. The exercises were very interesting and were much enjoyed. We have here an excellent League which in its work is a great blessing to the church and to the pastor. The roof of the church has been slated this winter at an expense of about \$300.

Rev. S. O. Benton, our popular presiding elder, has been seriously sick, confined to his bed nearly two weeks and to the house nearly three weeks. We are exceedingly glad to be able to announce that he is now attending to his regular work, and that by the exercise of a little more caution than usual he will doubtless be able to continue his visitation of the churches and the difficult and wearisome toil of the fourth quarterly conferences. We understand that a very large number of the preachers will move this spring—a fact which greatly increases the responsibility and work of the presiding elder.

Rev. W. P. Buck and his committee are laboring hard in their preliminary work of preparation for the Annual Conference, which begins its session in the Chestnut St. Church, Providence, April 3. Bishop Walden visits our Conference for the first time. His presidency will doubtless be much enjoyed by the Conference and its numerous visitors.

At Centerville the Epworth League responded to the call of the Missionary Secretaries with an offering of more than 50 cents per member. The League has recently given an excellent concert, and arrangements are completed for another. The Willing Workers have just given a supper and literary entertainment which were much enjoyed, the financial returns being very gratifying. The parsonage and fence have just been painted, greatly improving their appearance. During the year the church and mission chapel have been lighted with electricity throughout. Eleven persons have recently joined the church on probation. A great effort is being made to keep the benevolences of the church up to the record of last year. At the fourth quarterly conference a most cordial and unanimous vote expressed the wish of the officers and members of the church that the present pastor, Rev. J. H. Buckley, be returned to this field for the third year.

At Edgewood Church, Providence, the pastor, Rev. E. F. Studley, discussed the following live topics on the Sunday evenings in January: "What God and One Man can Do," "Braving Dangers for the Sake of Others," "Heroism amid Difficulties," "After the Heavenly Prize." This church is prospering finely under the present pastorate, which, it is hoped, will be continued.

X. X. X.

#### New Bedford District.

The midwinter meeting of the Ministerial Association was held at Middleboro, Feb. 18 and 19, and was well attended, thirty-two ministers of the district being present, besides a half-dozen from other districts or denominations. Every appointee was present to fill his assignment. Four able and carefully-prepared papers were presented, and the reading of each paper was followed by discussion to the full limit of the time.

C. A. Stenhouse read a discriminating review of Sanday's "Inspiration."

C. H. Ewer presented a paper on the "Annuity Plan for Superannuates." He criticized some of the attacks which have been made upon the plan and its reputed father, noted with favor the recent modifications of the plan, and set forth the need of more liberal support of those who have worn themselves out in the service. All were agreed that these worthies should receive more adequate support, but how the increased funds are to be provided was not so easily decided. If the Chartered Fund can be largely increased, needed help will be afforded, but nothing should be allowed to alienate these veterans from the sympathies of the people.

A. J. Coultas presented a paper on "Christ's Use of the Old Testament." From more than 200 direct and indirect quotations, and references to the Old Testament, he concluded: (1) That Christ considered the Old Testament as a body of sacred and trustworthy writings given by inspiration of the Holy Spirit and having the seal

of Divine authority; (2) That in these writings there is ample proof of the existence of prophecy in times before Christ, and of a line of Messianic predictions which may clearly be traced, and which has its interpretation and fulfillment in Christ; (3) That underlying the moral law of the Old Testament were certain fundamental principles which under His interpretation received a new significance and application; and, in fact, the letter and ceremony of the covenant were to be replaced by a higher and more spiritual life and worship; (4) That while Christ's words were never intended to convey positive statements in matters of textual criticism, either for His own time or for ours, nevertheless what He said bearing upon such matters is of service in helping to determine the date, authorship, etc., of certain parts of the Old Testament.

The concluding paper was a very timely one on "Immoral Characters in Fiction," by R. Povey. Without giving the publishers the benefit of free advertising by naming the writings which he condemned, he gave a description of the characters and demoralizing influences of some of the heroes and heroines of the literature of the day.

The plan of having fewer papers, with more ample time for discussion, found hearty endorsement at this meeting. Very interesting and profitable sermons were preached by Revs. J. E. Blake and E. F. Jones on Monday and Tuesday evenings respectively. The hospitality extended by Pastor W. F. Davis and his people was hearty and abundant.

South Yarmouth. — A new financial plan has been adopted for the coming year, and so far it has been received with general approbation. All the seats in the church have been made free, and the current expenses are to be met by subscriptions and the weekly offering. Already the subscriptions exceed the amount of the pew rentals of the past year. The Ladies' Circle has redecorated and beautified the parlor till now they are as neatly prepared and furnished rooms as are to be found in the district. At the close of the fourth quarterly conference, Feb. 16, a reception was given in these parlors to the presiding elder, whose term of office expires with the present year. Light refreshments were served, resolutions appreciative of services were adopted, and a testimonial in the form of a nice umbrella was presented to him. The pastor, Rev. E. W. Eldridge, is enjoying a very pleasant pastorate, and his people have unanimously requested that the same relations be continued for another year.

Bridgewater. — Rev. L. E. Lovejoy, a student in Boston University School of Theology, who has supplied this church for the past two years, has accepted a call to supply the Central Methodist Episcopal Church in Detroit during the illness of its pastor, and, much to the regret of the people of Bridgewater, has been released from his charge there and has already started for his new field of labor. Mr. Lovejoy's pastorate at Bridgewater has been a very successful one, and his many friends wish him even greater success in his new charge.

N. B. D.

### Vermont Conference.

#### St. Johnsbury District.

Barren Landing. — The donation for Rev. G. H. Wright made his coffers fuller by \$50. The lecture by Rev. P. N. Granger was thoroughly appreciated. It is the Congregational Church at Brownington which Pastor Wright has been engaged to supply.

Derby. — The religious interest continues. Rev. H. A. Spencer recently preached and otherwise aided Pastor Clark in his work. The esteem in which the latter is held may be inferred by the recent donation of upwards of \$50.

East Charleston. — This charge has also been donating, sixty of his parishioners recently visiting their pastor, Rev. E. H. Snelling, and leaving him the richer for their call.

RETLAW.

### New Hampshire Conference.

#### Manchester District.

The revival interest at Peterboro, resulting in the conversion of nearly a score of souls, has aroused an earnest desire to repair the house of the Lord. The most enthusiastic mover in the matter is the pastor, Rev. C. A. Reed. He does not go at anything in a half-hearted manner, and judging by his letters this work is no exception. With the other churches in the village being improved, it makes one look all the worse. There are things seriously needing to be done. This is one of the churches where women constitute the larger part of the working force, and where the quarterly conference is often composed wholly of them. They are plucky and courageous little company, and deserve all the help any one can give them.

Our church at Concoctook came near going up in smoke Sunday morning, Feb. 10. It was near service time when it was discovered that where the stove-pipe ran through the partition it was overheated to such a degree that it had set fire to the woodwork. Had it gone a few moments longer, with the breeze that was blowing, it would have been past saving. As it was, the damage will come within \$50. All feel very grateful.

B.

#### French Mission Work at Manchester, N. H.

Six years ago this month missionary work was commenced among the French Canadian population of Manchester, N. H., by Rev. Thomas A. Dorion. Since then the work has been faithfully carried on, and today there is in the city of Manchester a well-organized French Methodist Episcopal Church, where formerly there was not even a nucleus for a congregation.

On Sunday, Feb. 3, the sixth anniversary of the inauguration of the work was appropriately celebrated with a special anniversary service, at which there were present, besides the pastor and his congregation, Rev. C. D. Hills, D. D., of St. Paul's Church, Rev. L. D. Bragg, of St. James', and members from the First Church, St. Paul's and St. James'. The service consisted of singing by members of the Sunday-school and Epworth League, reports by Charles Desgenieres, the Sunday-school superintendent, and Miss Laure Dorion, the president of the Epworth League, and remarks by the visiting clergymen and others.

In his remarks Mr. Dorion made a few interesting statements concerning the work of French Canadian evangelization. The work is peculiar to itself. French Canadians are not, in the ordinary acceptance of the word, what might be termed heathen. They have been brought up in a religion which is held by many as dearer than life. The work is, therefore, difficult in that two things must be done: First, they must be shown the many errors of their

own religion; and, secondly, they must be taught the principles of the religion of Jesus Christ. It is the two-fold work of tearing down and building up again. There is a step between the two which is especially dangerous, where, having been taught that their religion is filled with errors, some are inclined to jump to the other extreme and say that all religions are



Rev. T. A. Dorion.

worthless, and become infidels. Against this the missionary in his work must faithfully guard.

During his stay in Manchester, Mr. Dorion has been instrumental in enlightening on religious subjects a large number of people. Nearly every one of the persons who have joined St. Jean's Church were brought out of the Church of Rome, and among them are three who were studying for the priesthood. But the church membership, which is now 45, does not show all the work that has been accomplished. During the six years the church has had 70 members; but French Canadians are constantly moving from one place to another, and there are today, with the exception of the pastor's family, but four names on the rolls of the church of persons who joined when it was organized. Most of the members have remained true to their new faith and are to be found in American and French churches both in this country and in Canada. In fact, only eight of the probationers have been dropped in the entire six years. But even more than this has been done. The pastor is well known throughout the city, and many French Catholic families, although they would not publicly acknowledge it, are through him studying the Bible. Mr. Dorion is received in the families, he speaks to them concerning things spiritual, and in that way a great work is being carried forward which some day will bear fruit a hundred-fold.

The power of the press in accomplishing any work is well known to all. Now there is very little French Protestant literature with which to carry on the work of French Canadian evangelization, and Mr. Dorion has long since discovered this fact. Being an old newspaper man, he brought his practical knowledge of the business into the ministry, and has for years, although at a great sacrifice of strength and energy, issued many tracts, papers, and books, which silently have entered the houses of thousands of Roman Catholics—even priests' houses—doing there an inestimable good. He issues at the present time a little French Sunday-school weekly, the only thing of the kind on the continent, and also a monthly journal containing articles well calculated to enlighten Roman Catholics, among whom they are distributed in large numbers. Besides this, he has translated and published the three parts of the Catechism of our church and has written a concise history of the lives of the Popes designed to prove false the doctrines of apostolic succession and the infallibility of the Pope; and a small work entitled "Romanism and the Gospel," which is an index of all passages in the New Testament which condemn the erroneous teachings of the Church of Rome, and which is very useful in controversy. During the past year he has also published over a half-million pages of religious tracts and Sunday-school literature. In the face of these facts, it is needless to say that Mr. Dorion is a busy man. His work among his parishioners is faithfully done, while he also finds time to visit the poor and needy and those who are confined behind prison bars.

Thomas A. Dorion was born in 1849, in St. Andrews, P. Q., and belongs to one of the oldest French Protestant families in Canada. He was for several years a student at Pointe-aux-Trembles. He is, as has been stated, an old newspaper man, having commenced at the compositor's case. In 1874 he founded a paper near his native town, the *News*, which is still in existence. In 1877 he became a local preacher in the Methodist

(Continued on Page 12.)

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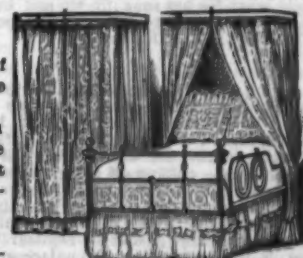
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## The Family.

### HER ESCORT.

(A True Incident.)

She had not mourned like us of riper years;  
Her days had been for laughter, not for tears;  
Few were her kindred in the better land,  
Yet Death was drawing near, with outstretched hand.

O for some dear one on the other side  
To lead her safely o'er the darksome tide!

We watched her fading daily from our sight,  
Until, at close of a long summer night,  
As the first rays of daybreak lit the gloom,  
She asked, "Who are these people in the room?"

Then on her features shone a brightening change,  
As if the faces were no longer strange;  
Soon as the angels were familiar grown,  
Rejoicing she departed with her own.

No aliens come to meet us when at last  
The weary pilgrimage of life is past;  
As tender love awakes us at our birth  
Attends the parting from our home on earth.

—FRANCES L. MACR, in *Youth's Companion*.

## Thoughts for the Thoughtful.

"For the best that thou canst be  
Is the service asked of thee."

In Thy book, O Lord, are written all that  
do what they can, though they cannot do  
what they would. — St. Bernard.

Why should we give ourselves grudgingly,  
or of necessity, to the love of God? Why  
hesitate and tremble, and think we are not  
good enough to love Him, or to be loved by  
Him? Love does not hesitate. Love  
leaves all, and follows. — James Freeman  
Clarke.

Engrave upon your hearts, "Whosoever  
ye do, do it heartily, as unto the Lord;"  
and then take up, piece by piece, the work  
He lays before you, and do it thoroughly.  
It may look little and insignificant all the  
way, but at the end the golden grains shall  
have made a shining mountain. — Anon.

God keeps a costly school; many of its  
best lessons are spelled out through tears.  
Old Richard Baxter said: "O God, I thank  
Thee for a bodily discipline of eight and  
fifty years;" and he is not the only man  
who has turned a trouble into a triumph.  
This school of our Heavenly Father will  
soon close for us; the term-time is shorten-  
ing every day. Let us not shirk a hard les-  
son, or wince under any rod of chastise-  
ment. The richer will be the crown and  
the sweeter will be the heaven, if we en-  
dure cheerfully to the end and graduate  
into glory. — Theodore L. Cuyler, D. D.

A lonely rock by the wayside,  
All jagged and seamed and rent;  
Yet over its brow the daisies  
Their pure, bright faces bent;  
Gay columbines danced on slender stems,  
And fairy trumpets blew;  
From every crevice tufts of fern  
And feathery grasses grew,  
Till gone were the outlines sharp and bare  
That might offend the eye,  
And the wayside rock was a charming sight  
To every passer-by.

Dear heart, alone and lonely,  
Though shattered life's hopes may be,  
The Lord who cares for the wayside rock  
Much more will care for thee.  
Thy deeds of tenderness, words of love,  
Like flowers may spring and twine,  
Till joy shall come into others' lives  
From the very rents in thine.

—CHARLOTTE E. LEAVITT BLOOM, in *Golden Rule*.

Anywhere and everywhere we may dwell  
"with the King for His work." We may  
be in a very unlikely or unfavorable place  
for this; it may be in a literal country life,  
with little enough to be seen of the "go-  
ings" of the King around us; it may be  
among hedges of all sorts, hindrances in all  
directions; it may be, furthermore, with  
our hands full of all manner of pottery for  
our daily task. No matter! The King who  
placed us "there" will come and dwell  
there with us; the hedges are all right, or  
He would soon do away with them; and it  
does not follow that what seems to hinder  
our way may not be for its very protection;  
and as for the pottery, why, that is just ex-  
actly what He has seen fit to put into our  
hands, and therefore it is, for the present,  
"His work." — F. R. Havergal.

A king wishes to adorn the palace grounds.  
The gardener selects the best tree to be  
found in the large nursery stock, having  
special regard to its symmetry of form and  
thrifty growth. He then begins the prun-  
ing process — cutting off a branch here and  
a beautiful shoot there, until it looks like a  
poor, naked, despoiled thing, and the un-  
skilled observer pleads that his hand may  
be stayed. The gardener replies: "This  
tree is finally to adorn the palace grounds  
of the king, and it must be developed into a  
thing of beauty; it is a skillful hand that  
has thus pruned it, and if you see it later,  
when transplanted, you will find it has far  
outstripped in strength and comeliness all  
the trees from which it was selected." Thus  
to adorn some exalted sphere in His realm  
God calls home His choicest spirits in whose  
characters the richest graces have been  
made to shine forth resplendent through  
suffering. — N. Y. Observer.

As the daily watchers for the Lord's re-  
turn, it is our dear hope that we may be in

the company of those who shall not see  
death. This was the aspiration of Paul, ex-  
pressed in these words: "Not for that we  
would be unclothed, but clothed upon, that  
mortality might be swallowed up of life."  
He speaks not here of resurrection, but of  
transfiguration; not of death swallowed up  
in victory, but of the swifter and more im-  
mediate transition of mortality swallowed  
up of life. With the secret wherewith he  
comforted others — "Behold I show you a  
mystery; we shall not all sleep, but we shall  
all be changed" — he now comforts him-  
self, while groaning and burdened in this  
tabernacle. It is the most thrilling thought  
conceivable for those who are all their life-  
time subject to bondage through fear of  
death, that, instead of being unclothed by  
the ghastly hands of death, they may be  
clothed upon by the transfiguring touch  
of life; that, instead of the winding-sheet of  
the grave, there may be the immediate en-  
swathment of the garments of glory. But  
to whichever company we may belong, the  
about of triumph will be ours: "O Death,  
where is thy sting? O Grave, where is thy  
victory?" — A. J. Gordon, D. D.

## Our Daughters Facing Life.

### WHAT SHALL THEY DO?

#### A Round Table Conference for Mothers and Daughters.

Miss Annie M. Bliss, Miss Elizabeth C. Northup,  
Miss Julia Evans, Miss Nellie M. Knowles,  
Miss Louise F. Parkhurst, Miss Jennie L. Homan.

SO many letters are constantly coming to  
the editor of the Home Department  
from girls who have graduated from school  
or college, and who desire to find their right  
niche in life, making sincere and earnest  
inquiry as to what they would better do,  
that we have decided to devote the family  
pages for two successive weeks to a frank  
discussion of this perplexing problem from  
both the mothers' and the daughters' points  
of view. Last week six "mothers" from  
New England, and one from the West,  
answered the serious question of what, in  
their estimation, the "daughters" should  
do — whether to remain at home, or to seek  
outside employment and achieve independ-  
ence. This week the "daughters" are  
heard from on this vital topic.

### II.

#### The Daughters.

Miss Annie Marie Bliss.

WHEN did the world ever present so at-  
tractive an appearance to us as on our  
graduation day? Satisfaction at becoming  
upon our faces; we felt that all the knowledge  
of the books was ours, and that we had reached  
the summit of our hopes. The hopefulness of  
inexperienced youth made nothing seem impos-  
sible, and we fondly imagined the world was  
stretching out eager hands inviting us to places  
in which to shine and which could be ours for  
the choosing; but the world which looked so  
rosy in our girlhood dreams takes on a sober  
hue in womanhood, and illusions take their  
flight.

The great School of Life is in session always —  
there are no vacations; and the Great Teacher  
sets us lessons of infinite variety to be learned  
not from books so much as from people. Our  
tastes are offended, our feelings hurt, our con-  
sciences laughed at, and it is sometimes a rude  
awakening when we face the world with wide-  
open eyes.

As to the career of a girl after school days, no  
piece of advice can be given which will fit every  
one except it be to prayerfully look for your  
niche, then prayerfully to fill it. If it be a hum-  
ble place, glorify it with a consecrated service.

To our girl who knows not just the kind of  
work to which she is adapted, the occupations,  
so attractively written up in the newspapers, all  
the disadvantages being studiously avoided,  
present a bewildering appearance. She is fortu-  
nate who has the blessing of health and an op-  
portunity of filling a place for which she is by  
nature fitted; but it is a matter of fact that our  
girls cannot be arranged in separate rows, as it  
were, and labeled "Home" or "Business" ac-  
cording to their brain capacity and tendencies.  
Many a one with heart bent upon business is  
obliged to stay at home where duty calls in a  
voice too clear to be unheeded. Then, again,  
many a girl unfitted for rude jostling in the  
world is thrust into it by the stern necessity of  
bread-winning for others as well as for herself.  
When duty and inclination are rivals, the latter  
should gracefully give way to the former.

Other things being equal, I believe every girl,  
as well as every boy, be she rich or poor, should  
specialize her work, and know one branch of it  
thoroughly. It is like a strong arm upon which  
to lean in adversity. Many, failing to compre-  
hend that God's way is best, are made miserable  
and unfit for any service. Disappointments are  
not pleasant, it is true; but God never shuts one  
door that He does not open another, and, if our  
eyes could see it, to larger experiences, broader  
living, perhaps fiercer fighting, but a consequent  
moral development.

To the girl who chooses a business life are  
presented many temptations of which her sheltered

sister at home knows nothing, but which serve  
to test one's strength of mind and purpose. The  
advantages of a business life are many. It is a  
liberal education to mingle with people, and  
while many illusions are dispelled, still good  
people breathe out an inspiration, and her sym-  
pathies broaden from touching so many lives.  
On the other hand, our girl may, if she preserve  
her womanliness and cultivate a bright, cheer-  
ful manner, carefully avoiding too much free-  
dom of speech, make others respect her and ad-  
mire the womanly sweetness and dignity which  
constitute her charm.

With those who cannot do as they had planned  
and longed, permit me to say — for I am one of  
that body — let us be as happy as possible, laugh  
away the tears, "do the nexte thyng," forget  
our pain of mind and body, and live for others.  
Face life with a smile.

Dover, N. H.

Miss Julia Evans.

THE American woman has never been of the  
"clinging vine" type. She has always  
claimed the liberty to think and to act for her-  
self. She has even sought for and obtained the  
right to receive, if she wish it, an education  
equal in every respect to that of her brother.  
This higher education of woman has already  
passed the experimental period, and it rests with  
the girl of today to keep up the standard of  
American womanhood. She is to be the strong  
woman or the weak woman of the future. So it  
would seem that the question, "What shall we  
do with our girls?" is a vital one, not only to  
the girls themselves, but to fathers and mothers  
all over the land.

To every girl the day when she leaves school is  
of the greatest importance. It is the dividing  
line between two periods — the one in which  
she has been guided by others, and the one in  
which to a great extent she is to guide herself.  
But these two periods are not so separated as  
one is led to suppose. The one depends so closely  
upon the other that it may be said to be its  
outgrowth, and so much depends upon the  
school life of the girl that it would seem  
here lies the question — not, what shall she do  
when she leaves school, but under what training  
shall she be while she is in school? Not that  
the circumstances of her youth are to mold  
her life entirely, but because the personal con-  
tact with teachers and the reading of well-  
chosen books have an incalculable influence  
over her.

A few years ago, and even in some schools to-  
day, the chief end of a girl's education was re-  
finement; of a boy's, practical utility. Cer-  
tainly the girl of today needs just as practical  
an education as the boy, and a little of the re-  
fining influence might do much for our boys in  
these days of athletics. If a classical education  
broadens a boy's horizon, why will it not do as  
much for a girl's? Why will not mathematics  
discipline a girl's mind as well as that of her  
brother? The aim of education is the "devel-  
opment of the individual," body and soul, and  
a school that can help in this development is  
the ideal school for the girl and boy alike. More  
and more there is the tendency to discard the  
superficial smattering in many arts and sciences,  
and to give a thorough education in something.  
The schools that will teach the girls not only  
languages and literature, but housewifely duties  
too, are on the increase.

But this educating process, so to speak, con-  
tinues all through life, and the lessons of the  
mature life are often just as hard to learn as  
those of youth. A girl does not start out from  
her school life as she does upon her summer vaca-  
tion. Then she has a particular object in  
view — rest and enjoyment — and there is al-  
ways before her the thought of next year's  
work. But when she leaves school for good,  
when there is nothing but an untried field be-  
fore her, whether it be of pleasure or of labor,  
a new feeling comes. If the girl then tries to  
live without an object in view, her character  
will suffer — she will grow narrow-minded, and  
perhaps she will begin to realize that life is not  
the play time she expected. But you say that  
she is a society girl, and society makes many  
demands upon her time and strength. Did you  
who have been accustomed to plenty of fresh  
air and exercise ever notice how languid and  
wretched you felt after perhaps only a few days  
of enforced idleness in rooms where the air was  
oppressive and charged with impurities? Of  
course you have. Well, just so does the girl  
feel after a few months of life with no object in  
view — the reaction must come. Afternoon  
teas, parties and receptions, cannot take the  
place of a regular routine of duties. Certainly  
she was glad enough to escape the drudgery of  
the school life; but after this, perhaps between  
this and her married life, if she does marry,  
there is a gap to be filled.

First of all, let her try a little earnest work  
for others; it acts on the character like a tal-  
isman. The more she does for others, the more  
she will respect herself. Her powers will grow  
with the use of them. It may be that duties at  
home leave little time for outside work. Let  
her aim be, then, to make her home life as hap-  
py as possible. But have some object, some  
duty, that will make a mark upon the leisure.  
There is always time for a little healthful mind-  
training, even if it be but a French lesson twice  
a week. In fact, there is no end to the work in  
which a willing girl may engage. No one is so  
quick to feel for others as is woman, and with  
the growth of the knowledge of suffering and  
want comes the call for an increased number of  
helpers. On all sides there is the need, and as

yet the supply of helpers falls to meet the de-  
mand for them.

But what of the girl who has an object in  
view, whose whole education has been with re-  
ference to self-support — what shall she do? To  
her, as to the boy, the same question comes —  
"How can I best make use of my life?" This  
is not a question of woman's rights, nor does it  
even hint at the much-mooted question of  
"woman's sphere." If the girl's education has  
been a good one, and accomplished its great end  
— making her think for herself — she is her own  
best judge. And she can take it for granted that  
whatever she can do, and wherever she can be  
without losing her womanhood, there she be-  
longs.

Roslindale, Mass.

Miss Louise Frances Parkhurst.

I CANNOT answer the question before this  
Round Table with the assurance that a  
longer experience would give, but with a limited  
apprenticeship in an effort that seeks independ-  
ence, I would advise all girls to fit themselves to  
face the realities of life. I never could under-  
stand how a girl, after the school-days have  
ended, could be willing to remain at home, am-  
bitious only to have an active place in the social  
life of the day. A lady said recently, referring  
to a young lady of this class, with college edu-  
cation, rich, talented, and in every way capable  
of high purposes and noble achievements, "Well,  
she is now ready to fold her hands and wait pa-  
tiently for death." It seemed very cold and un-  
sympathetic, but was really quite true and justi-  
fiable. It was only last year that one of our  
college girls, who had been accustomed to every-  
thing that was beautiful and dainty, was obliged,  
by the death of her father and through financial  
necessity, to leave school and try to support her  
mother and herself by her small earnings.

Many a father unwittingly does his daughter  
a great wrong by over-indulgence. His love  
conquers his better judgment, and she, absorbed  
in self, simply vies with other girls in holding  
her own in her little social realm. We do not  
know when misfortune may visit us, bringing  
dependence, and we should, therefore, be pre-  
pared to meet it. We should not work, how-  
ever, with only the low ideal of having an occu-  
pation in case of an emergency, but should be  
moved by the aspiration to make the most of  
ourselves — putting heart and strength into our  
chosen calling, and thereby becoming part of  
the advancement and progress of the age.

A minister not long ago preached a very forc-  
ible sermon from the 18th chapter of Matthew,  
21st verse, where Christ tells His disciples that  
He must go to Jerusalem and be crucified. From  
this incident the preacher drew the lesson that,  
as Christ had one purpose and one aim, so each  
person ought to have one goal, clearly defined  
and always in sight, to which every effort is to  
be bent with unswerving purpose until it is re-  
alized. Whately has said: "Although we may  
never be able to realize our ideals, yet we be-  
lieve in them as we have no ideals to realize."

There are so many delightful occupations open  
to women, wherein they may support themselves  
and still retain their self-respect and womanly  
dignity, that there is a chance for all. Person-  
ally I can speak from experience concerning one  
vocation only, and that is the musical profession,  
which may most fittingly be compared to the  
profession of letters. As literature has its  
Shakespeare, so has music its Beethoven; and  
one's life is a continual aspiration toward reach-  
ing and understanding the noble thoughts of the  
great composers. For music, though written in  
a different alphabet, has its aspirations, thoughts,  
sentiments and expression like literature. From  
my earliest childhood I had no other thought for  
my future than to study pianoforte music. This  
alone is a life-work necessitating constant and  
critical study and persistent practice.

When I see, as is so often the case, a teacher  
who claims to instruct upon the piano, guitar,  
mandolin, banjo, and in voice culture, I wonder  
how and when so much was acquired. The mu-  
sical profession is full of quackery and the aver-  
age person is continually duped. Many a parent  
thinks that a teacher who charges twenty-five  
or fifty cents for a lesson is able to lay the founda-  
tion for their children's musical education. This  
is a fatally absurd idea. Such prices indi-  
cate that the pupil is either throwing away time,  
talents, and money to receive nothing but vexa-  
tion and disappointment in return, or else is  
riding to Parnassus without having paid the  
fare. The beginning is the most critical period  
in a child's musical career, and should be given  
great care under proficient instructors. I know,  
from personal experience, how detrimental it is  
to commence wrong. I began with a teacher  
who, instead of instructing me in classical music,  
and teaching me to appreciate it and to learn to  
love it, gave me light and popular music. When  
at length I came to a suitable teacher, I found  
not only that I had wasted much valuable time  
and failed to make the advance that was possible,  
but also that I had actually to unlearn many  
things that I should never have been taught.

With a talent for music, success is possible to  
any who possess the disposition to work for it.  
The difficulty with Americans is that they are  
unwilling to devote themselves to studying mu-  
sic as faithfully as do the people of the Old  
World.

Perhaps I am saying too much for one who is  
as yet only a young learner; but I will state, in  
closing, that my experience is justifying my  
efforts and expectations, and while my parents  
are as kind and generous as the best, it is an un-  
speakable delight to me "to eat the bread of in-



dependence." The profession of music is increasingly joyous, attractive and lucrative.  
Somerville, Mass.

Miss Elizabeth C. Northup.

THE question, "What shall we daughters do?" is a difficult one to answer, because speaking numerically rather than by comparison, "there are girls and girls," and what might suit the needs of one would be wholly inadequate to meet those of another. Even when the problem is limited to a single class, the college graduate, the difficulty still remains, and the girl who has found her own particular niche, or, it may be, her pedestal, has reason — be it said in all seriousness — to lift up her voice and sing the doxology. The writer must confess that she is badly put to it for a practical solution, and that, at present, theory is all she has to offer.

Speaking generally, then, the college-bred daughter would do well to specialize. The sentence is not so Hibernian in its content as it sounds — a fact which an attempt to make a particular application of it will prove. For a profession, the need of special training is at once apparent, but for other lines of activity, such as teaching in preparatory schools, office-work, or life in the home, the college training is popularly supposed to be a sufficient preparation. Hence it is a matter of surprise to many if the college graduate finds it difficult to turn her training to immediate account. To the girl, herself, however, the situation assumes a somewhat different aspect. If teaching seems naturally "the next thing," she is obliged to confess that the college course has not been a normal training; if she seeks a business position, she must compete with the graduate of the business college; she knows about as much concerning the household economy as if she had lived in a hotel all her days; and finding that it is not easy to adapt herself to the social circle from which she has unconsciously grown away, she indulges either in a distrust on society, or in the luxury of being colloquial and calling herself "a perfect stick!"

Generalizations are unsafe, but something very like the above has been the experience of more than one girl, and she to whom it has come is fortunate if some Job's comforter does not remark, "Well, you ought to know something after all these years of study!" The demand is a very natural one, yet the implied censure in it rankles. Is it quite fair to blame her because with only a general training she finds it difficult to fit at once into a special groove? The Higher Education may be at fault, but it would be well, in any case, for the college girl to look the matter squarely in the face. Ought she, for instance, to plunge immediately into teaching simply because it is the first thing that offers, or because, her pride being touched, she wishes to convince her friends that she does "know something?" Would it not be better for her to take a little time for definite preparation before she draws her two lines under every study on the Agency list? Educators are predicting a demand at no very distant date for normal-trained high school teachers. Perhaps Harvard will then open to the daughters the post-graduate course at present given only to the sons.

The higher schools of housewifery now being advocated have not come yet, but they may. Meanwhile can the daughter who expects to become the guardian of some home do better than to specialize in this line before she attempts to fill so responsible a position? If she goes into an office, will she not find it necessary beforehand to specialize to the extent of gaining a working knowledge of stenography and typewriting? To become interesting and charming in society, too, the rule holds equally well; and so one might go on, but the limit set has been passed, and it would be trespassing to theorize further. When all has been said, each daughter must work out her own problem; and a good motto has been given by Washington Gladden: "It is better to say, 'This one thing I do,' than to say, 'These forty things I dabble in.'"

Waltham, Mass.

Miss Nellie M. Knowles.

IT must be self-evident that much depends on conditions. If life is to be employed in some special mission, there will be a special call to it; the fact that a mission requires search, is proof that this call is wanting.

Whether the daughters should find an avocation outside of home is also a question of conditions. Should it become duty for her to be a bread-winner, let her do this cheerfully and bravely, knowing that nothing can be more honorable or womanly.

Some, for the sake of wages and what they imagine to be independence, find places for themselves in shops, stores and offices. For myself, I thoroughly believe, if the conditions will allow, that the place for the daughter is at home — a help and comfort to the mother who has for many years borne, perhaps, heavy burdens; a companion and aid to the father; a comrade and example for brothers and sisters. Outside her home life, yet directly allied to it, is an almost endless amount of church work calling for the full employment of all her consecrated powers. The Epworth League, the Woman's Home and Foreign Missionary Societies, the Sunday-school, the weekly church class with its opportunities for helpfulness, the other social meetings and gatherings of the church — these, with related duties, are enough, surely, to employ all available time. If with great executive ability there is joined greater physical strength, she may find a narrower but

worthy field in the Woman's Christian Temperance Union or Young Women's Christian Association.

Perhaps, after all, the best answer I can give is to say that a Christian daughter, with the love of Jesus Christ and her parents in her heart, and wholly purposed to be loyal to her Master and to honor her home, must in the doing of her life's work be somewhat of a law unto herself.

Lynn, Mass.

Miss Jennie L. Homan.

A SUBJECT typical of our age! "Our daughters" — the recruits of the vast body which has won its present possessions neither by usurpation, insurrection nor rebellion, but by first marching into a few untrodden fields, occupying them successfully, and again advancing to new conquests and new victories.

Facing life at the dawn of a new century, what shall they do? Never has this inquiry been so important. In fact, the time is not long past when to ask it would have been superfluous. But now, with the widening sphere of home, society and church-work, with the doors to the professions already ajar, it becomes a momentous question.

What, then, is the ideal life? Is it not that life which enables one to be and to do the most? How this life is to be attained must be determined for herself by each individual daughter.

The girl who is needed at home, who can lighten mother's burdens and father's cares, who can make home more homelike for brothers and sisters, should never leave it simply to gratify a selfish desire to be independent. Self-reliance and independence are purchased at too great a cost if in gaining them one must barter the inestimable privileges which belong to the daughter of such a home. Let no girl despise the small duties of home life. Nearness of opportunity often more than compensates for the seeming lack of magnitude or grandeur.

"At thy own hearth begin; the nearest need Guide the first blessing. In the tenderest Domain of love labor with earliest care; And, as the leaven the closest particles First to its subtle influence subdues, So first amend thy bosom's intimacies: The freeds current make a gentle stream, Smooth from the wrinkles of impetuous flow, Without an eddy, sweeping calmly on To the vast sea eternal; and thy house A bark of mercy freighted for the skies With the ripe sheaves immortal."

If, on the other hand, there are no imperative duties — or, better, opportunities — in the immediate home circle, no conscientious, ambitious girl will be content with the narrowing round of social pleasures, spending freely and with no knowledge of its value the money to be had for the asking from father or brother. She will seek rather to add her portion to the world's treasures of knowledge and culture through music, art, literature, science, or one of the professions; or, having no special talent in any of these directions, she will join the great army of wage-earners in the mercantile field, and by ennobling the work make it easier for her less fortunate sister toiling there from necessity.

This last class, outnumbering by far the others, is deserving of special sympathy and encouragement. For the modern system of specialization of labor weakens individuality, and the ever-recurring thought of one's inability to do more than one thing well-nigh destroys independence and self-reliance. Each girl seems to herself to be but the smallest cog in the smallest wheel of the world's vast machinery; and yet there is a place of no mean importance for every one who, determining to rise above the narrow limits of her daily labor, utilizes all opportunities for self-culture. Leisure moments spent in helpful conversation and instructive reading, elevating her character and fitting her for greater usefulness, will reveal to her the hopefulness, purity, and grandeur of this ideal life. But it is needless further to multiply words. Whatever may be her choice, every girl should bear in mind first, last, and at all times, that in all positions in life true womanliness is a never-failing source of influence and power. Then let each true "daughter" prize the chance she has of proving herself the largest, truest, purest-minded woman in her chosen sphere.

Boston, Mass.

## About Women.

— Mrs. Julia C. R. Dorr, the Vermont poet, passed her 76th birthday on Feb. 13, at Rutland. Her daughter had arranged for a little surprise party at their home, "The Maples," and there were gifts and congratulations, and many letters from literary people in different parts of the country.

— Dr. Annie W. Williams, the New Jersey girl who has been appointed assistant bacteriologist in the New York Health Department, is a graduate of 1892 from the Woman's Medical College of New York. She had studied in Leipzig before entering the college, and was an assistant professor of pathology before she devoted herself to bacteriology. Her work is especially distinguished by its thoroughness.

— The Union Signal says: "Mrs. Sarah Knowles Bolton, of Cleveland, Ohio, is the chief woman biographer of our times, the Samuel Smiles among women. She has written twelve books and brought up a son, Charles

Knowles Bolton, who is a graduate of Harvard University, and as gifted as his mother. White-ribboners are especially proud of Mrs. Bolton, because she was a Crusader, and is a charming specimen of refined, Christian womanhood. As somebody has said, 'She has the sixth sense of the interesting.'"

— The only woman insurance-broker in Chicago is Miss Sara Steenberg, but that city claims more women lawyers than any other city in the United States. It possesses at least a dozen barber shops conducted by women, as many women dentists, a number of physicians, and several undertakers of the so-called weaker sex. There are also boot and shoe shops, laundries, and photograph establishments run by women. One woman manages a butcher shop; another has a milk route, a third carries on the largest coopers business in the city, and there is at least one woman pension agent in Chicago. — *Harper's Bazar.*

— Miss Mary A. Blodgett recently addressed the Woman's Association of Danvers on the work of the Travelers' Aid Department of the Young Women's Christian Association of Boston. Miss Blodgett or her assistant is at the wharf on the arrival of all the steamers of the Yarmouth, International, Cunard and Allan lines, and helps the unprotected girls coming to a strange country in finding friends and relatives. Many of them are without money, and much confused as to their destination. They are prevented from falling into the hands of designing persons, and many a life is thus saved from ruin. Last year 511 steamers were visited, and from 1,900 to 2,000 girls were cared for by the Travelers' Aid Department.

— On receiving the Testament recently presented to her on her birthday, the Dowager Empress of China began to read it. The Emperor wished to see the book, and, growing impatient, sent a servant named Li to buy at the American Bible repository one Old Testament and one New Testament, writing the titles down with his own hand. The servant soon returned with the copy of the New Testament, complaining that a number of pages the corners of which had been turned down were misprinted. A more correct copy was substituted, and since then, according to the Pekin correspondent of the London Times, the Chinese royal family has been busy reading the Scriptures. — *New York Sun.*

— Tatsu Sugiyu is the name of a Japanese young woman who has been studying in Wellesley College for three years, and who is now teaching in Osaka, in a Christian school for girls. "I teach," she says, "three classes in Chinese literature, two in English, one in the history of Japanese literature, and one in botany. Besides, I have to correct the Japanese compositions produced from the classes and to give a lecture each week on the Japanese rhetoric. Added to all these, I have to give lessons in Yankee cookery. Though we are so busy in our daily work, we are yet bold enough to spend the rest of our time in editing a quarterly magazine, and we have just published the first number of this."

## Little Folks.

### THE CHILD IN THE GARDEN.

Tell me the reason, tender Moss,  
Why soft thy cushions be?  
Upon the rocks that once I clad  
The Lord Christ bent His knee,  
And now I carpet all the earth  
For those who pray as I.

What meanest thou, O little Bird,  
That singest all the day,  
By stilling, as the night draws nigh,  
Thy loving, cheerful lay?  
"It is because at eventide  
Our Lord Christ knelt to pray."

Now tell me why, thou little Flower,  
Thy petals shut are laid?  
When in the garden darkness falls  
Do blossoms feel afraid?  
"Ah, no! But once we bent our heads  
When our Lord Jesus prayed."

Why is it, stately Cedar-tree,  
Thy branches incense bear?  
Beneath my boughs the Lord of Life  
Has often knelt in prayer.  
To guard that sweet, love-laden breath,  
This was the Cedar's care."

— MRS. GRACE DUFFIELD GOODWIN, in *Central Christian Advocate*.

### CHRISTMAS AMONG THE KOREANS.

Miss Josephine O. Faine.

[The following interesting letter was sent to Miss Nichols, who, at our request, furnishes a copy, so that the little readers of the HERALD may learn what a happy Christmas was afforded the Korean girls and women by their friends in America.]

I KNOW you want to hear all about it, and I will try and tell it just as it happened. We wanted to have a service in the church Christmas morning, to which we could invite all the women, so we decided to have the girls' good time on Christmas Eve. Saturday and Monday were busy days, I can assure you, and I guess we were doing much the same things you were, except that while you were weighing your candies and nuts, we were counting ours; for if when the girls compared their presents one should be found to have a piece of candy more than another, it would be thought we loved that one just a little more

than we do the others. We had enough of the pretty cloth bags to use for this, and the things put in them didn't soil them, so the girls will use them for work-bags after they are emptied. You can't imagine how pretty they looked piled up in the centre of the tables. We gave exactly the same things to eight of our large girls who are about the same age. The new little girls who never before had a Christmas, each received a dolly, and if you could have seen some of these little mothers hug the first dolly they ever had, you would have been so happy that you had a part in this their first Christmas. Not only were hearts made glad over the dolls, but over all the other things. I do not need to tell you what other things, for you sent them and knew before we did what they were to receive.

We did not mention to any one that we were to have anything on Christmas Eve until about five o'clock, when I told the girls I wanted them to wash their faces, comb their hair, and put on clean clothes. They all thought that a strange order at that time of day when they were so busy finishing their own Christmas gifts (for the girls are not behind us in giving), and they wanted to know if I was going to take them out. When I told them "no," but that I wanted them to look nice at home, it dawned upon them, and they were so pleased. After we had read from the second chapter of Luke, had prayer, and sung "Silent Night," Miss Rothweiler looked at some of the little ones, and said, "Do you want to go to bed now?" I wish you could have seen their solemn little faces and the way they rolled their eyes around in the direction of the tables. They were not kept waiting longer.

The girls didn't know they were to have anything more — they supposed the service at the church to be the same as any other; but we wanted all the women to have Christmas, so we filled paper bags with walnuts, peanuts, chestnuts, and dried persimmons and popcorn, and these, with a pretty card, two oranges, and a cake of hair grease for every woman, made all hearts happy. And such a crowd as we did have! We finally had to lock our gates, for, sitting as they were almost in each other's laps, there wasn't room for another one. But there was enough of everything for every one to have some, and the thing most highly appreciated was the hair grease.

Don't you think it was too bad more women couldn't get in to have a good time with us and hear about the birth of Him who would save them from their sins, if they but believe in Him? We have felt for a long time that we must have more room, and what we want is a large church so arranged that the men and women can meet together and both hear the preacher. When the Bishop was here last year we talked about building such a church, but we haven't yet. One of Dr. Scanton's little girls who was in the meeting last year when it was decided that the natives should raise \$1,000 towards it, went home in great distress and said, "Why, mamma, when it took us so many years to save \$200 for our piano, how can those poor Koreans ever save so much money as that?" and asked if she might help. She went to work, slipping her mother's plants and selling the slips and in other ways earning money, until now she has \$50 to report at annual meeting for the church. Our hearts are full of the need of a church, and I want you to pray that the way may open for us to begin building in the spring.

I want to thank you for the things in the box for us. I gave the apron to Miss Harris, the box of flowers to Miss Lewis, the tidy to Dr. Cutler, "Violets" to Mrs. Scanton, Expectation Corner to Miss Rothweiler, a pair of towels to Miss Frey, and "Life's Windows," in which I found my own name written, I claimed, together with the books from Mrs. Hawken. Last spring we had a book-case made which proved too large for the books we intended to fill it, so these additions have been doubly appreciated. Many, many thanks, and the ladies asked me to express their gratitude to you. While we were having our good time yesterday, I thought of you who helped us to have it, and prayed that your day might be brighter and happier for it, which I doubt not it was. After your having been so good to me, will you let me whisper in your ear, "Only twelve short months and another Christmas will be here." Will you not think about it and decide what kind of a day you would like these Korean sisters to have? I am sure Miss Nichols will be glad to receive your gifts and forward them to me, and you may be sure I shall be more than pleased with whatever you may be able to do for us.

Seoul, Korea, Dec. 26, 1894.



## Editorial.

## THE SECRET OF EDUCATION.

THE secret of education is bound up in the soul itself. Opportunities are of value only as the forces within are able to appropriate and use them. The key to success in the battle of life is found in the initial struggle which insures control of one's self. The fighting of this crucial battle to a favorable issue makes all the later engagements easy. The forces are then held well in hand and are prepared for effective service on any field. Without it there can be no thorough education, and one never feels certain whether he can hold himself in the day of battle. The weakness of most persons is the want of this thorough mastery of themselves. The conquest of the world is impossible without first gaining control of one's own powers.

In an important sense all education must be self-education. The best master one ever has is his own will and high purpose. The secret is within the soul, and, once seized, all things become possible. "Perhaps the most valuable result of all education," writes Prof. Huxley, "is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not; it is the first lesson which ought to be learned, and, however early a man's training begins, it is probably the last lesson he learns thoroughly." Another eminent educator used to say to his classes: "He who will become a scholar must learn to command his faculties." The same thought was put by Milton in another way: "He that reigns within himself and rules his passions, desires and fears, is more than a king."

## THE SUNDAY CONSCIENCE.

HOW often one hears a young man or young woman say, "Oh, I'd do it quick enough if it wasn't Sunday!" The reply is usually addressed to some one who has invited them to a course of action which may, or may not, be intrinsically wrong, but which, the form of their objection plainly shows, is such as to seem to them unbefitting the first day of the week.

The assumption is that to do a questionable thing on Sunday is more of a sin than to do it on Monday, or any other day in the week. Thus is established an ethical standard for Sunday which is more exacting than that of the ordinary secular day. The person making this distinction virtually asserts that it is wrong to do some things on Sunday which may be all right on other days of the week.

Now this setting up of a Sunday conscience ever against a week-day conscience, and admitting that there is a real and vital distinction between them, is a most pernicious and dangerous assumption, especially for a young person just starting out in the Christian life. Besides, it is thoroughly illogical, for it creates two standards of right and wrong; whereas every one, who will think for a moment, will see clearly that, in the nature of the case, there can be but one. The compass always points north. Conscience always points toward the pole-star of eternal right; and it is just as foolish, for any one who wishes to travel rightward, to go more obliquely toward it for six days than one does on the seventh, as to try to gain the north pole by going north-northwest for six days and due north the next.

If a thing is wrong on Sunday, it is wrong on every day. If it is right on every other day, it is right on Sunday. You can't split conscience; it is harder to divide than a hair. Either your week-day conscience is right, or your Sunday conscience is right. Both cannot be right, any more than two diverging paths can lead to the same spot. Right is right, and wrong is wrong, and God never made any Sunday codicils for either of them.

Young friends, don't cultivate the Sunday conscience—as such! If you have a Sunday conscience which seems to you a better article than your week-day conscience, throw away the week-day conscience and keep the Sunday conscience for all the time. At all events, don't have two consciences. Conform to the highest ethical standard because it is the highest, and not because the day happens to be Sunday. Don't you think that God Himself would hate Sunday if He thought people used it only as an occasion for doing extra good? What God wants is straightforward, single-purposed goodness all the time. The child of His who does not live along the straight line of rectitude, week in and week out—every day a Sunday, so far as right living goes—

need not hope to get any credit for being an angel on Sunday. God has no use for now-and-then angels.

## Dr. Steele's "Half Hours with St. Paul."

As an expositor of the Holy Scriptures, Dr. Steele has done some important work, and his results have been received with favor by the reading public. Familiar with the original languages of the Book, he has also used with good judgment, in his investigations, the various exegetical helps prepared by the most eminent scholars of the age. No pains have been spared to render his expositions accurate and complete.

In the department of the higher religious life, also, he is a specialist. "Love Enthroned," marked by his usual care in the treatment and designed to meet the special needs of a devout class, was hailed with popular enthusiasm; and "The Milestone Papers" had only a less intense welcome by the mass of readers. These books may be considered an adequate exposition of the author's views on the great Wesleyan doctrine of perfect love. But on reviewing the field, he felt that one thing more was needed—he wished to make a special study of the thought of St. Paul and St. John on the subject. This particular line of investigation he has pursued in the admirable volume under review; and in it he shows in detail and by careful examination of leading passages that their views are in harmony with the doctrine as he had given it expression. Of the thirty-nine chapters contained in the book some thirty deal directly with the writings of St. Paul; the remainder with St. John and a few miscellaneous points.

What is the Christian perfection for which he finds a warrant in St. Paul and St. John? The main term, "perfection," may be viewed in its principle, in its expression in the heart and life, or in its degree of realization in our mortal condition. The principle or core of this religious experience is no other than the pure love of God—really the essence of all true religion. The author fully agrees with Wesley in advice given to a seeker: "Frequently read and meditate on First Corinthians 13. There is the true picture of Christian perfection. Indeed, what is Christian perfection, more or less, than humble, gentle, patient love? It is undoubtedly our privilege to 'rejoice evermore,' with a calm, still, heartfelt joy. Nevertheless, this is seldom long at one stay. Many circumstances may cause it to ebb and flow. This, therefore, is not the essence of religion; which is no other than humble, gentle, patient love" ("Works" vii, 222).

This perfection may be seen, again, in the fruits wrought by the Holy Spirit in the heart of the believer. The author quotes on this point a passage from Fletcher, which is worthy to be often reproduced: "Christian perfection is a spiritual constellation made up of these gracious stars—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies as well as for our earthly relations; and, above all, perfect love for our invisible God, through the explicit knowledge of our Mediator, Jesus Christ; and as this last star, love, is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John, the phrase, 'perfect love' instead of the word 'perfection'; understanding by it the pure love of God shed abroad in the hearts of established believers by the Holy Ghost."

The term may, again, indicate the measure of completeness to which the work may be brought in our experience. Here he finds the Apostle using large terms, "magnifying the meaning of perfection," aspiring to wide knowledge, to the fashioning after the image of the invisible and to be filled "with all the fullness of God." At the same time the perfection attainable is human, not divine, not angelic; it is the perfection of a man compassed with infirmities, liable to err in judgment and to step beyond the line of exact duty. The utmost man or woman can hope to attain in this mortal condition is purity of purpose or a right motive. The perfecting must be largely an interior work, carried into the exterior world more or less completely. The inward work is within the domain of the individual will, but the moment we pass outside, other wills intervene and share in the responsibility. The purpose within, however good, may be very incompletely expressed in the external world. Hence the perfection attainable by a mortal man can never be absolute. It is the perfection, not of an independent being, but of one with rigid limitations. The will to do may be present, but the power to perform to the utmost may be wanting.

But this raises another question, often propounded: "Is sinless perfection attainable?" The answer to this will depend upon the definition given to the term "sin." If you include, under the term sin, infirmities, errors of judgment, undesigned slips, and mistakes occasioned by defective knowledge, then it would evidently be impossible for any man to be free from sin. Sin is bound up in his very constitution. He must sin because his intelligence and power are not absolute. If, on the other hand, you mean by sin an intelligent and voluntary transgression of a known law, the sense in which the term is usually employed by St. John and St. Paul, the answers must be widely different. In this sense, a man not only may, he ought to, live

without sin. In other words, he ought not purposely and voluntarily to violate the law of God given him as a standard of judgment. That men do thus violate the Divine command, is very true. The question is whether that is a necessity. That even good men should err is inevitable; that they should do so purposefully contrary to what they know to be God's will, is not equally inevitable. Their knowledge and will are the essence of their sin. The acts of the brute and the insane man are attended with no sense of guilt; no condemnation follows. The elements which constitute sin were wanting; they moved on a plane below that of responsibility; in the high sense of moral responsibility the insane are not men at all.

On this subject St. John has contrary affirmations. "If we say we have not sinned, we make him a liar and his word is not in us" (1 John 1: 10). "If we say we have no sin" is the form given in verse 8. Calvinistic commentators take this to include the Apostle himself, while the Arminian holds that he is dealing with Docteric or other errors, for the Apostle again says: "He that committeth sin is of the devil" (3: 8). "The difficulty with the Alford school," says Dr. Steele, "is in the use of the phrase 'have sin' in an indefinite, vague and loose meaning, in the sense of weakness, defect, or involuntary error; whereas St. John always uses it in the definite sense of a guilty transgression of the law. It will not do to read into the law our own modern, weakened and blurred conception of sin."

## CURRENT THOUGHT FOR FEBRUARY.

THERE is much to interest the serious and thoughtful minds in the contributions of the present month to current literature. When we consider that no less than fifteen volumes on economics, a dozen books of biography, and ten creditable volumes of essays have appeared on the lists of American publishers during this briefest month in the year, there is certainly cause to wonder if light literature is not really going out of fashion!

As an illustration of the class of literature on which our best publishers are expending their resources—in response, unquestionably, to popular demand, for publishers are business men, and not philanthropists or reformers—take the February issues of a great house like that of Houghton, Mifflin & Co. To begin with, we note two charming and important volumes of biography: "Life, Letters and Diary of Miss Lucy Larcom," by Rev. Daniel D. Addison, and "The Life and Letters of Maria Edgeworth," edited by Augustus J. C. Hare (two volumes). Then follow, in history and travel, such fascinating volumes as Lafcadio Hearn's "Out of the East"—a successor to the popular "Glimpses of Unfamiliar Japan"; "The Fast and Thanksgiving Days of New England," by Rev. William De Los Love, Jr.; "A Half-Century with Judges and Lawyers," by Mr. Joseph A. Willard, the well-known Boston lawyer; and "Occult Japan," by Mr. Percival Lowell. In belles lettres one could hardly ask for more clever or delightful writing than Mr. William Bellamy's "A Century of Characters"—characterized by Mr. Henry A. Clapp, the Shakespeare scholar, as "the cleverest work of its kind known to English literature;" Mr. Henry J. Ruggles' philosophical study of "The Plays of Shakespeare;" or Sir Edward Strachey's "Talk at a Country House." The last is quite a literary curio—a report of wise and witty conversation, in an English country house, to which is added a slight dramatic plot and some clever characterization. Among the fiction recently published by Messrs. Houghton, Mifflin & Co. we have been especially charmed by Mr. Rowland E. Robinson's "Danvers Folks," stories of rural Vermont; Mrs. Margaret C. Graham's "Stories of the Foothills;" and Mrs. Margaret Deland's "Philip and His Wife."

This summary of the most notable publications of a leading house, for the month of February, shows the high and instructive class of literature which is now being constantly issued by American publishers.

We said that there were fifteen volumes on

## Economics.

and kindred topics, published during the present month. This shows the present trend of American thought and discussion. It would be hard to name fifteen volumes of fiction, of any account, published during the same time; and yet Americans are said to be inordinate readers of fiction. We are not, however, so much interested in fiction, just now, as we are in books like "Municipal Government in Great Britain," by Albert Shaw (Century Co.); or "The Unemployed," by C. Drage (Macmillan); or "Joint-Metallism," by Anson P. Stokes (Putnam); or "American Charities," by Amos G. Warner (Crowell); or "The Wealth of Labor," by Frank L. Palmer (Baker & Taylor Co.); or "How Shall the Rich Escape?" by Dr. F. S. Billings (Arenas Pub. Co.); or half-a-dozen other earnest books on kindred subjects which might be mentioned. The fact is, that the burning question before the American public today is neither the fate of Amelia's lover, nor the condition of the heathen under a liberalized creed, but the future relations of labor and capital, and the attitude which the public shall take toward monopolies; and until these questions are settled, the literature of sociology will go on multiplying.

In this connection we must not omit to mention Dr. Parkhurst's great book, "Our Fight with Tammany." This is the record of a most noble and significant struggle, whose effects are

being felt all over the country. It is one of those epoch-making books which must inevitably pass from edition to edition, and of which no person of intelligence will be willing to confess ignorance. It is, perhaps, the book of the month (Scribners).

## The literature of

## Theology and Missions

for the present month is very rich. One of the most fearless, frank and able discussions of modern missions which has appeared during the last quarter-century is Dr. Edward A. Lawrence's "Modern Missions in the East: Their Methods, Successes, and Limitations" (Harpers). The recent death of this brilliant and beloved Baltimore clergyman lends increased, though sad, interest to a volume which represents much of the ripest work of his life.

An excellent companion volume to Dr. Lawrence's is Mr. A. C. Thompson's "Protestant Missions: Their Rise and Early Progress," published by the Scribners. This able book is made up of lectures originally delivered before the students of Hartford Theological Seminary. It is historical rather than critical in character.

Two or three thoughtful and helpful volumes of sermons have been published during the month. The recent death of the beloved Dr. A. J. Gordon of Boston calls especial attention to his latest book, "The Ministry of the Spirit" (American Baptist Publishing Society). The Fleming H. Revell Co. have lit upon a capital idea in their collection of "Revival Sermons" by some of the most noted evangelists in the world.

Among the important religious essays of the month are Dr. James Stalker's "The Trial and Death of Jesus Christ," a devotional history of our Lord's passion (Armstrong & Son); "Ecce Filius," by Mr. J. O. Swinney (Revell Co); and Dr. J. R. Miller's "Building of Character" (T. Y. Crowell).

## Philosophy and Ethics.

The few issues in this department are of unusual strength and interest. A new book by Professor Ladd of Yale is always an event in the world of philosophy. His "Mind and Body," published by the Appletons, is a profound and significant study of such great problems as "The Place of Man's Mind in Nature," "The Reality of Mind," "The Unity of Mind," etc. Prof. James H. Hyslop, of Columbia College, follows up his excellent volume on "The Elements of Logic," with another, and equally valuable discussion of "The Elements of Ethics" (Scribners).

The lover of belles lettres will find a very pleasing program of

## Essays and Sketches

from which to choose. "Sorrow and Song," by Mr. C. Kernahan, is a collection of biographical papers of poets who often struck the minor chord in their songs (Lippincott). "Imagination in Dreams, and Their Study," by Mr. Frederic Greenwood, is a unique book, which advances many interesting theories, but is rather technical for the general reader (Macmillan). A thoroughly delightful monograph is Mr. J. H. Porter's "Wild Beasts in Nature, Art, and Folklore." The book is also well illustrated (Scribners). Mr. Lionel Johnson has given to critical literature a most sympathetic and discriminating study of "The Art of Thomas Hardy" (Dodd, Mead & Co.). "Polar Gleams," by Helen Peel, is a sketch of travel which certainly takes one out of beaten paths (McClurg & Co.); and "The Borderland of Czar and Kaiser," by Mr. Poultny Bigelow, takes one into almost as barren, though quite as interesting, a region of the world (Harpers).

Essays of a somewhat heavier and more philosophical character are Mr. Frederic Harrison's "The Meaning of History, and Other Historical Pieces" (Macmillan), and "Henry of Navarre and the Religious Wars," by Edward T. Blair (Lippincott).

## The popular demand for

## Biography

evidently continues unabated; and it would be ungrateful to desire more charming volumes than Gen. Francis A. Walker's "General Hancock" (Appletons); "A Strange Career," the biography of John Gladwyn Jebb, by his widow, published by Roberts Bros. (as good as any novel); "The Marquis de La Fayette in the American Revolution," by Charlemagne Tower, Jr. (Lippincott); or "The Life and Letters of Dean Church," edited by Mary Church (Macmillan). The religious world will also gladly welcome the biography of Adoniram Judson, by his son, Edward Judson, D. D. (American Baptist Pub. Society).

## History and Science

are represented, this month, by Mr. James Galkie's "The Great Ice Age" (Appletons); "Manners, Customs, and Observances," by Mr. L. Wagner (Macmillan); "Sea and Land"—a most charming volume—by Prof. N. S. Shaler, of Harvard (Scribners); "The Liberation of Italy," by the Countess Cesaresco (Scribners); and by the same publishers Pasquale Villari's "Two First Centuries of Florentine History." For a thorough and reliable "History of the Crusades"—a book almost indispensable in the way of reference—we would recommend T. A. Archer's and Chas. L. Kingsford's volume, published by the Putnam.

A surveyor of current thought can hardly ignore a good novel, when it is also well dressed and comes with proper credentials. There are several such issues in the

## Fiction

of the present month. All readers of Mr. Marion Crawford's "Katharine Lauderdale" will be

\*HALF HOURS WITH ST. PAUL, AND OTHER BIBLE READINGS, BY DANIEL STEELE, S. T. D. Boston: Christian Witness Company.



eager to follow the course of the story still farther in its sequel, "The Ralston" (Macmillan). A striking political novel—"Men Born Equal"—comes to us from the Harpers. If for no other reason, it should be read for the charming surprise which will dawn upon the mind of him who reaches the last page, and realizes that he has completed a novel without a spark of sexual love in it.

W. Clark Russell's sea stories are always good and always wholesome. There is much adventure in his latest novel, "The Good Ship Mocha," but it is all legitimate and unobjectionable.

The

#### Reviews and Magazines

are pretty well supplied with topics of current discussion. In the *Forum* Mr. William C. Cornwell, president of the New York State Bankers' Association, considers the question, "Should the Government Retire from Banking?" and Mr. Henry Holt has a strong and sensible paper on "Fallacies Underlying Social Discontent in America." In *Scribner's* Mr. Noah Brooks continues his discussion of "American Politics." The *Atlantic* gives its readers a strong paper from the pen of Mr. Theodore Roosevelt, on "The Present Status of Civil Service Reform." *Harper's* has an excellent historical article, by Thomas A. Janvier, on "New York Colonial Privateers," and the *Century* continues its "literary fad," Napoleon articles.

#### Death of Hon. Frederick Douglass.

FREDERICK DOUGLASS, the celebrated colored orator, a courageous leader in the canvass for emancipation, and the foremost man of his race, was born in Tuckahoe, near Easton, Maryland, in February, 1817, and died suddenly at his home on Anacostia Heights, Washington, on the 20th inst. His mother was a colored slave, his father a white man. He was himself reared as a slave on the plantation of Col. Edward Lloyd. From this humble origin he rose to be one of the best known and most highly honored men of his generation. On all questions connected with his people he had long been a recognized orator.

The biography of this marvelous man reads like a dream or a magic tale of the far Orient rather than a sober narrative of the West. At the age of ten years he went to reside with a relative of his master in Baltimore, where he learned to read. With this golden key in hand, he was to work wonders and make for himself a name never to be forgotten. The story of his deliverance from bondage, so interestingly told by himself, reads like the wildest of romances. The most fertile imagination can hardly conjure up a story so strange and unlikely as the one he records as sober fact. In 1838 he fled from Baltimore to New Bedford, in disguise; and with a new name, unlike that of his master, he began the life of freedom. In finding some of the coarsest employment and a wife with "the brow of Egypt," he came to feel a new sense of gratitude for himself. Garrison soon found him out and engaged his services in the anti-slavery crusade. In England, in 1845, he was lionized and furnished with means to secure his emancipation papers. In 1847 he started a paper in Rochester, N. Y., which became the *North Star*. He spoke in every political canvass and at many of the great conventions. For years, in the height of the anti-slavery struggle, his dark crest was ever seen near the head of the column and his word of courage rang out on the field.

In the John Brown raid just before the war his name came again into dangerous conspicuity. Gov. Wise thought him implicated in the move, and demanded that the governor of Michigan deliver up the suspected man. Douglass saved these governors any further embarrassment by making a trip to England. When the Civil War came, Douglass urged Lincoln to emancipate and arm the blacks. When the President got ready for these two measures, Douglass aided him in securing enlistments for the colored regiments.

After the war Mr. Douglass remained a conspicuous and honored citizen of the national capital. He started the *New National Era*, and was one of the commission to govern the District of Columbia. He was later marshal and recorder of deeds in the District. Grant placed him on his Santo Domingo commission, and he was afterwards made minister to Hayti. Few men in the range of human history ever passed through such varied experiences. Though mixed blood flowed in his veins, the English quality in him always asserted itself. In his tastes, ambitions and enterprises he was a white man. He married at last a white wife because his likings were all white. But though this white Negro is dead, he will long live as an example and an inspiration to the colored people. Some of his last efforts with the pen were in remembrance against lynch law in America. *Memorable nomen!*

#### Personals.

—The editor of this paper is enjoying a well-earned rest in the island of Jamaica. His companions de voyage are Mr. Charles R. Magee, of the Boston Depository, and Rev. George Skene, pastor of Harvard St. Church, Cambridge. They expect to be back by March 8.

—Bishop Taylor is expected to be in New York in April.

—Rev. Dr. T. J. Scott is homeward bound from Bareilly, India.

—"Tom Dorr," the only Chinese resident of Bedford, Pa., has become a Methodist.

—Bishop Mallalieu preached to the prisoners in the Erie County (N. Y.) Penitentiary, Feb. 18.

—The successor to the late (P. E.) Bishop Knickerbocker of Indiana is Rev. John Hazen White, D. D., LL. D., of Fairbault, Minn.

—Four women of the Methodist Episcopal Church—Mrs. Knowles, Mrs. Parker, Mrs. Messmore and Mrs. T. J. Scott—have been in India thirty-six, thirty-five, thirty-three and thirty-one years respectively.

—Mrs. Ballington Booth has received permission from Mayor Strong, of New York city, to conduct out-door services at pleasure—a privilege only occasionally granted heretofore to the Salvation Army.

—After purchasing the fixtures and stock of a Chicago saloon, which he intends to fit up as a popular temperance resort, Bishop Fallows, very consistently, emptied the wines, whiskey and other liquors into the sewer.

—Dr. W. W. Ramsey has been unanimously and cordially invited by the quarterly conference to return to Tremont St. Church, this city, for the fifth year, but has determined on a change of climate, hoping thereby that the health of Mrs. Ramsey may be permanently improved.

—Thursday evening, Feb. 21, at Lasell Seminary, Prof. Olin A. Curtis, of Boston University, lectured on the subject, "Wendell Phillips." Besides the school, friends from outside were present to enjoy one of the most entertaining and valuable lectures of the season.

—Mr. D. L. Moody, the evangelist, was in San Antonio, Texas, when his 58th birthday occurred, recently. On the same day his mother celebrated her 90th birthday in East Northfield, Mass., in the house in which she brought up her children, and in which she has lived sixty-six years. She continues in good health.

—Rev. Benjamin Freeman, one of the senior members of the Maine Conference, died in the midst of active service in the pastorate at West Kennebunk, Feb. 19. The most of his long-continued and faithful ministerial work has been within the bounds of the Portland District. The widow and relatives have the heartfelt sympathy of the Conference and the church.

—Alluding to the death of Rev. Landon C. Garland, LL. D., ex-chancellor of Vanderbilt University, Nashville, Tenn., who expired Feb. 12, at the age of 84, the *Central* says: "For about half a century he has been a factor in educational work in the South, having been identified not only with Vanderbilt University, but also at different times with Washington and Randolph Macon Colleges, and the Universities of Alabama and Mississippi. He was one of the fraternal delegates of the Methodist Episcopal Church, South, to the General Conference of our church in 1878."

—Says the *Northwestern Christian Advocate*: "We noted in last week's issue the death of Dr. Dennis Murphy, a prominent member of the Iowa Conference. He was found dead in his front yard, Jan. 29. Dr. Murphy was born and reared a Roman Catholic, but, at twenty years of age, chanced to drop into a revival meeting in Ottumwa, Iowa, where he was converted. The same evening he bought a Bible, and wrote his name and the date of his conversion on the fly leaf. He often remarked that he wanted that Bible buried with him. His wish was granted, and it serves as a pillow for his head in his last, long sleep."

—Rev. J. A. Sherburn writes from Barre, Vt.: "A note in the *HERALD* of the 20th inst. calls for another to answer the inquiries which will arise in the minds of my many friends. It is true that I have been down by the margin of the river, and my feet have touched its waters, but I was not permitted to pass over. The Lord was with me then, and gave me to feel that, living or dying, all was well. I am slowly finding my way back to life, and hope to be at work again soon. I did not at any time despair of life; and yet I confess to a tinge of disappointment that the gates did not swing open and let me through."

—Very early in the morning of Feb. 22 there passed away from earth to the better world one of the most faithful and beloved ministers of the New England Conference, Rev. Jonathan Neal, D. D. He came from his charge in East-hampton early in December, entering the Homeopathic Hospital in this city for treatment. Upon examination it was found that his trouble was to be fatal—cancer upon the bladder. His kind friends, Mr. and Mrs. Geo. Frost, of Neponset, former parishioners, opened their beautiful home to him, and since Dec. 26 he has been there receiving all possible attention. His end came peacefully. Dr. Neal was 85 years old. He was born in England. In 1871 he began service in this country, holding important positions for three years in the South. Since 1874 he has held nine appointments in the New England Conference. For sixteen years he was statistical secretary for the Conference. A faithful, loving, and able minister of the Lord Jesus has gone to his blessed reward. Funeral services were held on Monday afternoon in Appleton Church, Neponset.

—Rev. Dr. H. A. Starks writes from Berlin, Germany: "There is a larger number than usual of Methodist preachers in Berlin this winter, and there, as at home, they seem to retain their hearty spirit of fraternity. On Saturday evening, Feb. 9, a company of them and a few of their lady friends spent a very pleasant evening

together. There were present: Rev. Dr. G. H. Dryer and wife, of Rochester, N. Y. (Genesee Conf.); Rev. H. A. Starks and wife, of Middletown (New York East Conf.); Rev. F. H. Knight, and Mrs. M. T. Shute, of Boston (New England Conf.); Rev. F. A. Havinghorst, of Bloomington (Illinois Conf.); Rev. E. J. Smith, of San José (St. Louis German Conf.); and Rev. J. P. Ashley, Ph. D., of Boston School of Theology. Rev. Dr. R. F. Randolph and wife, of La Crosse (Wisconsin Conf.), were expected, but were detained by the slight illness of the former. The gathering was held, by the courteous consideration of Secretary Philkins, in the Hohen-sollern room of the fine Y. M. C. A. building. Its object was entirely social, and the party separated feeling that mutual acquaintance and friendliness had been increased and the common tie which binds them most agreeably strengthened."

—By the death of Professor Arthur Cayley, in England, at the age of 73, "science loses," says the *London Baptist*, "the services of the greatest student of transcendental mathematics of this century. So profound were some of his speculations that it has been said that there were not six men in Europe capable of grasping their full meaning, and if any human mind were able to hold a clear conception of that amazing possibility, the Fourth Dimension of Space, his was certainly the one. He once threw off in an airy way to a popular audience the startling statement that so far from two and two always making four, he could easily conceive a system of mathematics in which they made thirteen. His life and work was devoted to reaching, from the standpoint of mathematics, that mysterious goal at which all sciences, philosophies, and religions coalesce, and can be expressed each in the symbols of another, and he perhaps came nearer to it than any other living man. He sacrificed brilliant prospects at the bar to his love for investigating the highest known forms of human thought, and his generalizations reach the high-water mark of mathematics. He was modest, simple and unassuming." He was the author of 500 mathematical treatises."

—A fine portrait of Rev. Dr. F. L. Nagler, of St. Paul, Minn., recently elected editor of *Haus und Herd* as successor to the lamented Dr. Liebhart, appears in the *Northwestern*. We learn from the *Northern* that "he is about fifty years of age and has been pastor of the First German Methodist Episcopal Church of St. Paul, Minn. He was born in Germany, but came to this country in his early boyhood. He is a graduate of the German Wallace College, Berea, O., and has spent about twenty-five years in the ministry. Five years ago he was elected president of St. Paul College, St. Paul Park, Minn., and was transferred from the Central German to the North German Conference. He resigned his presidency after filling it for three years, and was then appointed pastor of his present charge, which is his first appointment in the North German Conference. He is a graceful and fluent writer, and has published a number of books, among which are the following: 'The Immortality of the Soul'; 'Jerahmeel,' a historical novel; a volume of original poems; and a German translation of Bishop Merrill's 'Aspects of Christian Experience.' He is an eloquent and magnetic public speaker in both German and English, and possesses many elements of popularity. Those who are best acquainted with him have no doubt that he will prove a worthy successor to Dr. Liebhart."

#### Brieflets.

A second contribution by Dr. Henry B. Lunn—"Some Further Impressions"—will appear next week.

A Sunday nursery for babies and small children has been provided by Wesley Church, Cincinnati, which devotes its parlors to the purpose, with gratifying increase in its church attendance.

Over \$50,000 has been raised and expended in renovating Wesley Chapel, City Road, London. About \$5,000 is needed to complete the work.

Another bed has been endowed in the Methodist Hospital in Cincinnati. Mr. T. R. Miller, of Covington, has given \$5,000 for the purpose, and in behalf of the Kentucky Conference.

An unusual pressure upon our columns this week necessitates the omission of the obituary department. All will appear in due time.

Says the *New York Sun*: "A miniature Gospel of St. John has been issued to the Japanese troops measuring 2½ by 1½ inches. It was specially prepared on very thin paper by the three Bible societies at work in Japan—the British and Foreign, the American, and the Scottish."

In his 20th paper showing "The Theological Drift in the Old World," Dr. Davidson this week reviews "Lex Mosais," and touches upon the Sinaitic palimpsest of the Syriac Gospels.

The *Epworth Herald* has reached the circulation of 85,000 copies, its profits to the publishers for the past year amounting to \$3,000.

The Medical Department of Wooster University in Cleveland, O., is to be transferred to Ohio Wesleyan University, and a new building, to cost not less than \$50,000, will be erected. This transfer is stated to equal a gift of \$75,000 to Ohio Wesleyan.

On the Family pages of this issue six "daughters" participate in the Round Table Conference upon the momentous subject, "Our Daughters Facing Life—What Shall They Do?" Thoughtful, practical, helpful, none of our girl readers can afford to miss these contributions.

When holidays occur, Lasell girls are always sure to prepare a dainty and special "menu." The Washington's Birthday card this year is unique—a little hatchet, with the menu printed on the head, and a maxim from the "Immortal George" on the handle, around which is tied a narrow red-white-and-blue ribbon.

The fine new Y. M. C. A. building to be erected in New York city will cost \$105,000. The lots were paid for with the bequest of the late William H. Vanderbilt, which now amounts, with accrued interest, to \$140,000. To this Mr. Cornelius Vanderbilt has added a gift of \$35,000.

We are requested by the Publishing Agents to state that the actual expense of the general administration of the Epworth League last year, including salary and help of the General Secretary, his traveling bills, and those of the Board of Control and Cabinet, was \$7,771.37. The larger figures given by some of our church papers, as taken from the reports of the agents East and West, include the expense of the preceding year, and some items unadjusted between the Book Concerns which will disappear in subsequent reports. It is a satisfaction to note that the League is not a burden, but a help, to our publishing interests.

The *(London) Christian* says: "There is a rendering of Psalm 100: 4, in the English Prayer-book, which has always seemed to us very personal and fresh, 'Be thankful unto Him, and speak good of His name.' The gladdest praise, the purest blessing, the most acceptable sacrifice, anywhere and at any time, is to speak good of His name. To speak a good word of Him is to speak a good word for Him; it will be as the fragrance of flowers, as the song of birds, as the beauty of the sky. What a cloud of innumerable may go up to the throne of God and the Lamb through His people just speaking of Him as they have tasted of His love, and as they have seen His glory in the face of Jesus Christ!"

At the last session of the New England Southern Conference the members who had seen service in the War of the Rebellion organized a Veterans' Association, with Rev. H. B. Cady, of Newport, president, and Rev. G. H. Bates, of Rockville, secretary. "Slocum Post," No. 10, of Providence, R. I., which numbers 696 members, including President Andrews, of Brown University, has invited the Association to hold open meeting with them, Wednesday evening, April 3, and appointed Rev. D. L. Brown chairman of the committee of arrangements. The secretary writes that, so far as known, there are twenty-one preachers entitled to membership, and asks that all such report names to him.

The General Cabinet of the Epworth League met at 150 Fifth Avenue, New York, Feb. 13, and held its sessions for two days. The reports of the general officers were received. Everything was in a flourishing condition. The sales of the Reading Course Sets for this year have greatly exceeded those of previous years. The little "Epworth League Hand-book" has had a sale of from ten to fifteen thousand copies. The subscription list of the *Epworth Herald* is increasing. The *Junior Herald* may before long be published as a supplement for distribution among the Junior Leagues. The Cabinet received the report of the committee on Junior Hymnal in the form of proof-sheets, as the book is now in press and will soon be issued. It bids fair to be a very attractive volume. The books for the Reading Course for next year were selected. Some of them are all ready for the publishers, and others are now in process of preparation. The whole list will be announced in due time. Two new volumes of the "League at Work" series were adopted. The whole meeting was harmonious.

President Warren writes:—"In my late article entitled, 'Let us Turn the Case About,' I did my best to be absolutely impartial and wholly conciliatory. I denied the defensibility of the Hamilton amendment, but showed how minorities could triumph over majorities by the method of 1888 just as easily and just as effectively as by the method of 1902. In your last issue an esteemed friend points out that in the case I submitted there was no actual claimant of a seat in the General Conference, nothing more than 'reserve delegates.' Be it so. I am ready to change the supposition to that extent, and to say, 'Suppose that in view of the necessary departure of a delegate a reserve delegate who was a woman had been proposed for the vacant seat.' Not one of my italicized or other conclusions would thereby be affected in the least. Under a parliamentary procedure precisely parallel to that of 1888 the eligibility of woman would have been established notwithstanding the fact that a decided majority of the expressly 'consulted' ministry and laity were opposed to it. My article has been before the church some weeks, and has been published in several of our church papers, but thus far I have seen no comment upon it which questions the perfect fairness of the illustration I employed, or the pertinence and justice of my reflections upon it. Even my statement that 'in an extreme yet perfectly possible case, by following the precedent of 1888, one more than one-third of a General Conference, with one more than one-fourth of the members of the Annual Conference, might effectually decide a question of the most far-reaching constitutional import whatever the sentiments of the church at large,' has remained unchallenged. To say more is needless. It is only needful that we all continue to remain sweet and open-minded, and admit that a truly good rule will always work both ways."



## The Sunday School.

### FIRST QUARTER. LESSON X.

Sunday, March 10.

Mark 10: 17-27.

Rev. W. O. Holway, U. S. N.

### THE RICH YOUNG RULER.

#### I. Preliminary.

1. Golden Text: *Seek ye first the kingdom of God.*—Matt. 6: 33.
2. Date: A. D. M. March.
3. Place: Perea, east of the Jordan.
4. Parallel Narratives: Matt. 19: 16-22; Luke 18: 18-22.
5. Connection: The determination of the Sanhedrin to put Jesus to death; His retirement to Ephraim; His start upon His last journey to Jerusalem; the question of marriage and divorce; and the blessing of the children.
6. Home Readings: Monday—Mark 10: 17-27. Tuesday—Matt. 9: 13-24. Wednesday—1 Tim. 6: 9-19. Thursday—Matt. 19: 24-28. Friday—Titus 2: 1-4. Saturday—Luke 12: 13-21. Sunday—Luke 12: 22-31.

#### II. Introductory.

After blessing the little children, our Lord resumed His journey. But His steps were arrested by a young man who came running and flung himself in the dust at His feet. He was well known to the people as a person of great wealth and spotless integrity, the ruler of the synagogue. He was evidently ignorant of the true dignity of Jesus, or else he was unwilling to acknowledge it, for he addressed Him with the title, "Good Master;" and he was evidently deeply concerned for himself, for his question was, "What shall I do that I may inherit eternal life?" Our Lord took exception to the epithet "good," from the ruler's standpoint, but reminded him of the commandments, especially those concerning murder, adultery, stealing, bearing false witness, and honoring parents. To all these requirements, however, the young man claimed to have yielded an habitual obedience from his youth; and yet he felt that something was wanting. Jesus bent upon him a tender, loving glance, and gave him a precept which disclosed in an instant the secret disloyalty of his heart: "One thing thou lackest: sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow Me." The test was too severe. The young man rose from the feet of Jesus, and unsubmitting but sorrowful, went his way. His behavior furnished a text for the comment that only with great difficulty "shall a rich man enter into the kingdom of heaven." And when the disciples could not conceal their amazement at an utterance which seemed to unsettle some of their most cherished notions, our Lord repeated the words in a gentler tone and fuller significance: "Children, how hard it is for them that trust in riches to enter into the kingdom of God!" And then He added a similitude which vividly showed how hard, how impossible, indeed, it was: "It is easier for a camel to go through the eye of a needle." The disciples were astonished beyond measure at the teaching, and, conscious of the universal craving for wealth, despairingly asked, "Who, then, can be saved?" The reply in this case was more consolatory. What was impossible from a human standpoint and with merely human ability, was possible with God.

#### III. Expository.

17. When he was gone forth.—R. V., "As he was going forth." The blessing of the children probably occurred in or near some house where He was resting; He now resumes His journey southward. Came one running.—R. V., "There ran one to him." He was still surrounded by the hostile Pharisees, when this young man, a ruler of the synagogue according to Luke, came to Him running, and, indifferent to the criticism of the throng, forced his way through the crowd and knelt before Jesus. Good Master.—He addresses Him respectfully, with the title of "rabbi," and prefixes the word "good." What shall I do?—In Matthew, "What good thing shall I do?" He was rich, but riches did not satisfy. He was blameless in character, but even conscientiousness did not satisfy. He had heard Jesus speak, and his soul had been stirred with cravings for the life eternal. He could not let this Teacher who impressed him so deeply depart without putting to Him the question of what remained for him yet to do. "The question exhibits the highest and noblest phase of Pharisaism" (Hillicott).

18. Why callest thou me good?—The young ruler was an earnest seeker, but he had wrong ideas. Thus, he addressed Jesus as a human teacher only, and applied to Him as such the epithet "good." Jesus assures him that no merely human teacher is entitled to be called "good," none being good but God.

He would not be regarded as that mere "good rabbi," to which in these days, more than ever, men would reduce Him (Farrar).—The Saviour is not repelling,

however, as some have imagined, the notion of His own sinlessness. He is only criticizing the loose language and loose ideas of His interrogator (Morison).

19. Thou knowest the commandments.—In Matthew's account, our Lord bade him keep the commandments, and on his inquiring "which"—evidently surprised at being referred to those old principles of the Law with which he had been long familiar, when he expected some new and specific commandment, or some peculiarly heroic requirement.—Jesus specified the commands of the second table, involving duties towards our fellow-men, added one from the first table, and, according to Matthew, closed with the summary precept, "Thou shalt love thy neighbor as thyself." Defraud not—peculiar to Mark, and representing, probably, the tenth commandment. He who covets what is another's, does in his heart defraud him of it. Notice the change in the order of these precepts as given in R. V.

20. All these things have I observed, etc.—Matthew adds, "What lack I yet?" He sincerely believed that he had kept these precepts, and so far as outward observance went, he was probably right. He had neither been a murderer, nor an adulterer, nor a thief, nor a liar, nor filially disobedient. His life had been exceptionally pure, amiable, truthful. Of the spiritual interpretation of these commandments—the anger which moves to murder, the look of lust, the inner impurity and falseness which may exist without any breach of these outer commandments, and yet for which a man is held responsible under the Gospel—the ruler knew nothing. There was a lack; he felt it. He had not found peace in "doing."

He throws the young man back upon himself, compels him to give the inventory of his own moral goodness, and then to confess his own sense of lack. An ordinary teacher would have endeavored to convince him of his need. Christ compels him to confess it (Abbott).

21. Jesus beholding him.—R. V., "looking upon him." Loved him.—There was nothing hypocritical about him. He was noble, and open, and genuine. True, he did not feel adequate poverty of spirit, and his heart was in his wealth, but he did feel a deep spiritual want, and this the Pharisees never confessed to. One thing thou lackest—in Matthew, "If thou wilt be perfect;" if it be your purpose to supply the one thing you lack; if you are determined to complete your obedience and thus grasp eternal life. Sell whatsoever thou hast.—This test went straight to the heart's idolatry. Wealth to him was more than God. He wanted to do something grand, some exploit in the way of duty, and Jesus simply required of him what He requires of all—to "count all things but loss," to "forsake all that he has," to beggar himself of whatever he counts dearest, for the sake of his own salvation. Even life was not to be held dear, if truth demanded its surrender. It sounded very hard, doubtless, to the young ruler, to condition his eternal life upon the sacrifice of his possessions, but "where the treasure is," whether on earth or in heaven, "there the heart will be also." With him the hindrance was not so much riches as love of riches. Shall have treasure in heaven—the "durable riches" of eternal life which no mold can corrupt and no thief steal. Take up the cross—omitted in R. V. Follow me—in My voluntary poverty and self-renunciation. "Though rich, yet for our sakes He became poor, that we through His poverty might be rich."

This was not, as communistic theorists have contended, a rule of life for all the disciples of Christ in all ages. It was an injunction addressed to a particular individual, and intended to meet his particular spiritual difficulty, that he might master the particular temptation to which he was exposed, and before which he was in danger of succumbing. The same individual, if living in another age and amid other circumstances, might probably have received some modification of the injunction (Morison).—The man had grown prosperous, with all his commandment-keeping, and now he required to be sharply pulled up on the side of his wealth to see whether the commandments or the money had the greater hold upon him. There was no other method of meeting the case. The fortress of self must be stormed. Every prop must be struck down, every link broken, or he must remain outside the strait gate (Joseph Parker).

22. He was sad.—R. V., "His countenance fell." Went away grieved.—R. V., "Borrowed." He was deeply moved, but did not submit. For the sake of his wealth he refused to be a companion with "that other disciple whom Jesus loved," refused to be enrolled in "the glorious company of the apostles," "the noble army of the martyrs," whose names will never lose their lustre, while his is utterly unknown.

He preferred the comforts of earth to the treasures of heaven. He would not purchase the things of eternity by abandoning those of time. He made, as Dante calls it, "the great refusal." And so he vanishes from the Gospel history, nor do the Evangelists know anything of him further (Farrar).

23, 24. How hardly shall they that have riches, etc.—In Matthew, "A rich man shall hardly [with difficulty] enter into the kingdom of heaven." The "love of money" is one of the strongest of human passions; it is called "the root of all evil;" and this "root" is not easily extirpated from a man's heart. Disciples were astonished.—R. V., "amazed." In their eyes wealth was an advantage, and in their conception of the Messiah's kingdom it held a large place. Children—"a term of affection to tranquillize them" (Schaff). How hard... for them that trust in riches.—"Though they that have riches are prone to trust in them, yet not all. Our Lord discriminates, where men do not. He has no ill-will towards the rich as a class. It is only such an abuse of riches as makes a god of them, and foolishly trusts them to save instead of the only Saviour" (Jacobus).

25. Easier for a camel to go through the

eye of a needle.—The same metaphor, according to Grotius, is found in the writings of a famous rabbi, only with the word "elephant" instead of "camel." Whether the "eye of the needle" is to be taken literally as referring to the Oriental needle, or to signify the small door in the city gate for foot passengers, the whole expression teaches an absolute impossibility. The "narrow gate" cannot be entered by one carrying with him idolized wealth, any more than it can be entered by one carrying idolized sins.

26. Astonished out of measure (R. V., "exceedingly").—They were fairly confounded by this startling statement. Who then (R. V., "then who") can be saved?—If the rich cannot be saved because they are rich and love their possessions, the poor cannot be who naturally covet wealth; and who are left?

The words fell with a new and perplexing sound on the ears of the disciples. Like all Jews, they had been accustomed to regard worldly prosperity as a special mark of the favor of God, for their ancient Scriptures seemed always to connect the enjoyment of temporal blessings with obedience to the divine law. They still, however, secretly cherished the hope of an earthly kingdom of the Messiah, in which riches would play a great part (Grotius).

27. Jesus looked round about—looked upon His disciples earnestly and sympathetically, with compassion for their ignorance, and with pity on account of the struggles that still lay before them. With men it is impossible.—From the human side it is impossible for a man to conquer love of the world and of riches, and secure salvation. With God all things are possible.—With Him are infinite resources of wisdom and power. The difficulties which seem to man insurmountable, disappear when He works. The rich and the poor are equally under His providential care, and the hindrances of both are often removed in ways which seem to be natural, but which are really "the hidings of His power." The rich man may lose his health, or lose his wealth, and then, when smitten, he will listen to what God has to say to him.

#### IV. Inferential.

1. One of the deepest-rooted of human errors is, that eternal life is somehow to be gained by doing.
2. To keep the commandments perfectly and always, might entitle one to knock with confidence at heaven's gate; but no son of Adam can truthfully make such a profession.
3. Self-deception is easy even among those aspiring to lofty ideals of life.
4. Christ demanded of the ruler nothing that was not needful for a right observance of the Law. Had he loved God with all the heart and his neighbor as himself, he would not have shrunk from the test; he would have flung all he had, and himself too, into the scale.
5. The love of riches is still one of the strongest and most insidious antagonists to the love of God. "If any man love the world, the love of the Father is not in him."
6. Better live and die a pauper than miss being a disciple.
7. How near one may get to Christ, and yet lose Him!

V. Illustrative.

1. Religion cannot yield us the fullness of its blessing till it brings the heart under the completeness of its gentle captivity to Christ. Submission first; then peace, and joy, and love. "Jesus, beholding him, loved him;" yet sent him away "sorrowful." How tender, and yet how true! It is because He would have us completely happy that He requires a complete submission. "One thing" must not be left lacking. Whosoever would enter into the full strength and joy of a disciple, must throw his whole heart upon the altar (Bishop Huntington).
2. The words are terribly clear, sharp and stern. Francis of Assisi heard them once. Straying into a church, they were in the lesson for the day which was read. The words seized on his conscience; they haunted him, they tormented him. He sold everything but the bare garment which clothed him. Still the obedience seemed to fall short of the Saviour's command. So he stripped himself even of his poor raiment, and they clothed him there in the church, for very shame, in a peasant's tunic, which he wore till death (J. B. Brown).
3. Our Lord speaks the truth to rich and poor alike. There is no word here that points to a "community of goods," though this were the occasion, were that doctrine correct. The giving up of wealth when it is an idol, the crucifixion to the world here enjoined, have a moral quality. There is none in a forced equality of possessions, nor in voluntary poverty with the hope of winning heaven. Agrarianism, no less than avarice, makes wealth the chief good; trusting in poverty, no less than trusting in riches, fosters pride (Schaff).
4. There is something morally sublime, doubtless, in the spectacle of a man of wealth, birth, high office, and happy domestic condition, leaving rank, riches, office, wife, children behind, and going away to the deserts of Sinai and Egypt to spend his days as a monk or anchorite. Yet how poor, after all, is such a character compared with Abraham, the father of the faithful, who could use the world, of which he had a large portion, without abusing it; who kept his wealth and state, and yet never became their slave; and was ready, at God's command,

to part with his friends, and his native land, and even with an only son! So to live, serving ourselves, heir to all things, yet maintaining unimpaired our spiritual freedom; enjoying life, yet ready at the call of duty to sacrifice life's dearest enjoyments—this is true Christian virtue, the highest Christian life for those who would be perfect. Let us have many Abrahams so living among our men of wealth, and there is no fear of the church going back to the Middle Ages (Bruce—"Training of the Twelve").



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## March

1. The nature of the peace-offering. This

How apparent is the hand of God upon all these Moslem institutes! What folly to attempt to refer them to the ingenuity of man! The human method is to consider the ailment first, then the remedy. God foresaw the disease and provided a remedy in advance. To make known to man his lost condition, save in connection with a remedy already provided, would be to drive him to despair. Beautiful, infinite wisdom! How we honor it when it appears to us in its true splendor! Then, too, man could not have any adequate conception of sin except in the light which streams from Calvary. "Clean and unclean." This division of animated nature, like the other Moslem

[illegible]

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## THE CONFERENCE.

(Continued from Page 5.)

Church of Canada, and five years later was elected a candidate to the ministry, being ordained after four years of theological studies and probation, at the session of the Montreal Conference held in Kingston, Ontario. In 1871 he was united in marriage with Miss Marie Eliezer Denault, a niece of the fifth Roman Catholic bishop of Quebec city. He has been stationed in Longueuil, Danville and Sherbrooke, Canada. He worked for two years for the Congregational Church in Ware, Mass., pending the time when the Methodist Church in the United States would be ready to commence its French Canadian work in New England. Six years ago the New Hampshire Conference decided to start in, and Mr. Dorion was employed. His efforts have everywhere been crowned with success. He is said to be an interesting and eloquent French speaker.

## Maine Conference.

## Lewiston District.

The Lewiston District Ministerial Association convened at Lisbon, Feb. 4, opening at 7.30 p. m. with a sermon by H. L. Nichols.

Tuesday morning, the devotional service was led by E. T. Adams. S. T. Westhafer read a paper advocating the grading of Sunday-schools into five departments, after the manner of our best secular schools. W. T. Chapman read a paper on "The Fall: How should it be interpreted?" T. F. Jones read a paper on "Church Entertainments—What? Where? How?" He took as a text, "I am made all things to all men," etc., and advocated the use of entertainments of a good character. Quite a spirited discussion followed.

The afternoon session opened with a devotional service. The constitution of the Association was read. It was voted to make the traveling expenses pro rata. Under this plan the expense for this meeting was only \$1.81 per member present. The feature of this session was the reading of papers by Rev. Dr. Hyde, of Brunswick (Congregationalist), Rev. Dr. Summerbell, of Lewiston (Free Baptist), and Rev. E. T. Adams, of Lewiston (Methodist), on the topic, "Organic Union of the Evangelical Denominations of Maine." We may well characterize each paper as splendid—rich in suggestive thoughts, and fraught with a kindly and brotherly spirit.

In the evening T. F. Jones led a praise-service, after which B. A. Rich read the Scriptures and offered prayer, and T. White-side preached from Matt. 25: 31.

Wednesday morning the session opened with a devotional service. J. A. Corey spoke by request on "How can the Missionary Appropriation be Best Expended?" A spirited discussion followed. "A Conference Evangelist," by J. H. Trask, was the next topic.

Article VIII of the constitution was so changed as to read: "There shall be two regular meetings during each year, to be held in the months of June and October." Officers elected for the ensuing year were: President, J. A. Corey; vice-president, J. H. Trask; secretary and treasurer, Frank C. Potter; executive committee, the pastors of Lewiston and Auburn.

FRANK C. POTTER, Sec.

## Augusta District.

Hallowell.—Union meetings of all the churches of the city have been held for a number of weeks in the vestry of the Methodist Church. Quite a number have commenced a Christian life. Some have been reclaimed, and the church members have been quickened. The benevolences are being well worked up. This church has shown commendable zeal in meeting its appropriations in the past, and proposes to continue on this line. The Junior League, under the care of the pastor, Rev. C. S. Parsons, and wife, is doing good work.

Gardiner.—Since Conference 23 have been received into the church in full—10 from probation and 13 by letter. Since Jan. 1, 23 have professed conversion, a number of Christians have been spiritually quickened, and attendance on all the services has been greatly increased. At the last quarterly meeting, on Sabbath evening, a precious service was held, in which 115 partook of the sacrament, 10 were formally received on probation and welcomed

with the right hand of fellowship by the pastor, Rev. E. O. Thayer, and the stewards, 2 were received into full membership by profession, and 1 by letter.

**Liscomb Falls.**—A number of very promising additions by profession and letter have been made to the church this Conference year. The finances have greatly improved. The hard times have not struck this church. Blinds are being painted for the parsonage. Lumber is being drawn to build a 75-foot horse-shed in the spring. The pastor, Rev. C. A. Southard, is enthusiastic. The meetings are lively. Great harmony prevails. The congregations are large. The Epworth League is active and helpful to the church, spiritually and financially. Its devotional service is held Sabbath morning at 9.30—an ideal time. May other Leagues might with profit follow their example.

**Liscomb Falls.**—About forty sought the Lord this Conference year before Jan. 1. On watch-night the interest was intensified and since that time over twenty have started in the higher Christian life and a number have been converted. Last Sabbath the church was packed. The work is deepening and broadening all the time. Rev. C. A. Brooks, pastor.

**Temple.**—This little church is enjoying prosperity beyond what it has known for many years. Eight have been received on probation. Harmony prevails. The services day and evening are well attended. The Sunday-school is prospering. Rev. B. R. Welch, pastor.

**Farmington.**—During the past month 9 have been received on probation. During the past quarter 11 were received in full from probation and 5 by letter. In the village two have professed conversion and one has been reclaimed within a few weeks. On all the services attendance has been increasing. Rev. J. R. Clifford, pastor.

A gracious work has been in progress at Fairbanks for several weeks. As a result, 19 have been converted or reclaimed. Among them are four husbands with their wives. The interest is increasing. Some are present at the services who have not attended for years before. L.

## Portland District.

**West Kennebunk.**—The quarterly conference reports present the church in a prosperous condition. The Sabbath-school has had a valuable increase, and the pastor's claim is paid to date. The congregations are good, also the interest. The outlook is encouraging. The firemen presented the pastor, Rev. B. Freeman, with a generous purse. At this time (Feb. 7) Mr. Freeman appeared to have some temporary illness, though not confined to the house. How soon the Master called him higher! Feb. 19 he died at his post and in the midst of a prosperous pastorate. The first memorial service was held Feb. 22. Rev. W. P. Lord read the lessons and offered prayer. Rev. Mr. Lookwood, of the Congregational Church, followed the presiding elder in remarks, paying a beautiful tribute to the deceased, especially mentioning their pleasant relations when the speaker as a young preacher came to the same place where Mr. Freeman, then in the maturity of his strength, had a pastorate.

**Kennebunk.**—In all 15 have asked prayers at Saco Road, and 10 have been baptized. Some valuable workers come to the service. A praying-band has been formed which strengthens the work there, while the special services have been transferred to Kennebunk. On a Sabbath evening the audience-room has been filled, when there were attractions in town. Not many days pass without some one seeking life in Christ.

**Kennebunkport.**—There is a general religious awakening in the village, and up to Feb. 10 about thirty have been converted. Our people are working well and sharing in the blessing. The League had a valuable course of lectures which netted about \$40.

**Old Orchard.**—This place is still keeping up its enterprise. Thirty-six volumes have been added to the library. The grippe has struck the place and most of the Sabbath-school teachers were absent Feb. 17. A sister said, "It is a Methodist grip." It has come to visit the Methodists, but is not the kind that they invited. The pastor's return was requested, and the same may be reported of those above mentioned.

There is an increasing interest at Saco Ferry. Special meetings began Feb. 18.

**Berwick.**—Feb. 17, the pastor, Rev. F. Grover, presented the subject of missions, and took a subscription amounting to \$232. More will probably be contributed. They have good congregations and good meetings all around the charge, and some are seeking salvation. F.

## East Maine Conference.

## Bangor District.

The Aroostook County Ministerial Association met at Houlton, Jan. 14, for a two days' session. Exercises opened in the evening with a sermon from Luke 13: 11-15, by J. H. Barker.

The essays on many of the topics were praiseworthy, and the discussions spirited and helpful. The papers of chiefest note and importance were those of J. H. Barker and J. W. Hatch—the former on "Social Purity," and the latter on "Social Life in the Church." Interesting and helpful papers were also presented by I. H. Lidstone, A. E. Luce and F. W. Towle. F. E. White reviewed Dr. Peck's volume, "The Pastor and the Revival." It was a summary of its chief points, and was a special treat to those who had not had the good fortune to read the book. J. H. Irvine's presence was a decided addition to the interest of the occasion, and his pointed talks and Spirit-ended preaching will linger in our hearts.

The meeting was an inspiration to the participants, and, we trust, a blessing to Houlton Methodism. D. RAND PIERCE, Sec.

## Bucksport District.

**Ramblings of the Thirtieth Quarter (continued).**—Sunday, Jan. 13, we are due at Surry and Ellsworth. So after a busy week at our desk, we leave home late Saturday afternoon, Jan. 12. A drive of eighteen miles over ice and some bare ground brings us to the parsonage at Surry, where we find the pastor and wife have been expecting us all the afternoon. We meet here three of the society from East Ellsworth—Mr. and Mrs. John Love and A. Chamberlain—who have planned a visit to their pastor's at a time when they may take in the quarterly meeting. We hold a service in the evening, and, by request of the pastor, give a talk on Epworth League work. A goodly number are in attendance and remain to the quarterly conference.

Sunday morning we find another rainstorm. Our appointment is four miles away, and on our

arrival at that point—Morgan's Bay—we find a small congregation to whom we preach and administer the sacrament, and then return to the village, where we are met by a large congregation considering the storm and the slippery condition of the streets. The people in this section are feeling the effects of the hard times to quite an extent, yet are trying to make the best of it. Interest in religious matters is very good. The pastor, Rev. David Smith, is in labors abundant and hoping for victory. The Ministerial Association will hold the winter session with the church in this place, and pastor and people are hopeful that it may prove a great spiritual uplift to them.

After the service of the afternoon we drive on to Ellsworth, seven miles, where we are to preach in the evening. We go direct to the parsonage, where we are heartily welcomed by the pastor, Rev. I. H. W. Wharf. Since our last stay at this home a great change has been wrought both in the home of the pastor and in the church. While death has laid his claim upon the pastor's wife and several of the members, it has been demonstrated that there are those who believe in working while they do live, and their belief along these lines leads them to very active work. We are greeted by a large audience, and after a very spirited praise-service we preach to them.

After a restful night at the parsonage, we go with the pastor to make a few calls, and just before the clock strikes twelve we reach the very pleasant home of Mr. J. F. Knowlton, clerk of courts for Hancock County. Here we dine, and after a brief stay with the family, Mr. Knowlton shows us through his beautiful new house that is fast nearing completion. May he and his family live long to enjoy the comforts of this modern home! At 2 o'clock we find ourselves in the grand jurors' room at the court house, not to give evidence before the body for whose convenience this room was finished, but to hold the quarterly conference—this place being selected as most convenient for the members. It is at this meeting that facts are brought before us which show that earnest and faithful labors on the part of both pastor and people have been put forth. Five have been received into full membership in the church. Interest in the Sunday-school is excellent. Under the superintendence of Mr. E. W. Lord this school is making a good record. Several new features have been introduced of late, and the result is quite encouraging. The attendance is increasing steadily. The "Epworth Auditorium Organ," purchased last summer, is giving excellent satisfaction, and some think the tone is even better than when first used, because it is all paid for. The class has increased three-fold since our last visit. New Hymnals have been purchased for the choir and for the congregation; also 100 copies of "Songs of the Soul" for Sunday-school and social services. We notice here—that the pastor has put into the hands of many of his church members the Methodist Year Book. This is an excellent idea. There is no book of its size that contains so much that every Methodist ought to know as this little volume. Interest in all departments of the work is good, and the outlook for the remainder of the year is very encouraging.

SHUMBRAY.

## Rockland District.

The Rockland District Ministerial Association held its winter session in Wiscasset, Feb. 4, 5 and 6.

Monday evening, V. E. Hills preached a helpful and instructive sermon.

Tuesday morning M. F. Brigham led a half-hour prayer-meeting, and occupied the chair until the arrival of the president, W. W. Ogier. The essays read were: "What are the Best Methods to Secure a Working Church?" L. G. March; "What are the Causes of Crime, and How can it be Decreased?" S. A. Bender, C. E. Bean; "What are the Possibilities of Faith?" C. L. Banghart, J. F. Haley, M. S. Presbie; "Infant Baptism," C. W. Bradley, J. S. Ross, W. A. Meservy; "Position and Duty of the Church," J. W. Brooks, N. R. Pearson, J. W. Price; "The Obligation of the Preacher to Know Human Nature," S. A. Bender; "Is Prohibition Practicable?" M. F. Brigham, H. R. Merithew; "Family Worship," C. W. Lowell; "The Relation of Children to the Church," W. W. Ogier, N. J. Jones.

Tuesday evening S. L. Hanscom preached a soul-stirring sermon from Psa. 78: 10, and C. W. Bradley conducted an altar-service which resulted in the conversion of six souls—making 28 conversions at Wiscasset since Jan. 1.

Appropriate resolutions were passed respecting absent brethren, the kindness of railroad and steamboat companies in reducing fares, and the generous hospitality of the church and friends at Wiscasset. The Association adjourned after a short session in the afternoon of Wednesday. Notwithstanding the storm on Monday and the intense cold Tuesday and Wednesday, the attendance was very good, twenty ministers being present. Many considered this one of the best gatherings we have had.

The next meeting will be held at East Pittston in June. F. W. Brooks, Sec.

## New England Conference.

**Boston Preachers' Meeting.**—A committee, consisting of Messrs. Yeomans, Virgin, and Alfred Noon, was appointed to attend the funeral of the late Rev. Jonathan Neal, and to present appropriate resolutions on his death. Revs. L. P. Cushman and J. H. Humphrey discussed the question, "Some Changes Needed in Methodism." Next Monday, March 3, the order of the day will be a testimonial to Rev. Dr. Wm. McDonald.

## Boston South District.

**Boston, First Swedish Church.**—Many conversions have crowned the faithful labors of pastor and people. A few Sundays ago 17 were received into church fellowship. The church building ought to be completed. Thus far only the vestries are finished, and the congregation finds them altogether too small. The Swedish Methodists wish their American brethren and sisters to call in and see them. Their church is on Ferdinand Street, near Columbus Avenue, only two minutes' walk from People's Temple. Rev. Henry Hanson, pastor.

**Southville.**—Rev. F. T. George writes: "This young society, though having a distinct organization, is linked in pastoral relation with Westboro. It includes the Methodist following in the town of Southboro. The slight declension in interest arising from depression in business and the loss of some of its workers has of late, through the abundant and faithful labors of the pastor, Rev. Putnam Webber, been overcome, and the interest is on the increase. The social meetings have received new life through the cooperation with the pastor of earnest workers from Westboro, and the congregations, the Sunday-school, and the League are moving earnestly and hopefully on all the various lines of the

(Continued on Page 11.)

## SPRING NEEDS.

What Everybody Requires at This Season.

Some Things are of the Utmost Importance to You.

This Will Tell You Just What You Most Need Now and How to Get It.

In the spring changes always take place in our systems which require attention. There is a tired, languid feeling, a depression, the digestive organs become deranged, the blood is bad, causing the complexion to become affected and the person feels an inability to work.

At such a time a spring medicine is absolutely necessary. It will overcome all these conditions. It will invigorate the blood, regulate the digestive organs, clear the complexion, and make you feel strong and well.

Read what Mrs. W. H. Smith, of 74 Sutton St., Providence, R. I., has to say:—

"I was taken sick five years ago with the grippe. It left my whole system and especially my nerves in a terribly weak condition. I was dreadfully nervous, and lost almost complete control of myself. I was all discouraged and did not know what I should do.

"My limbs were swollen, my feet ached and I had pains all over my body. I got scarcely any sleep, and what little I did get did me no good. I took many remedies but without benefit. Finally hearing Dr. Greene's Nervura blood and nerve remedy highly recommended, I determined to use it.

"After taking one bottle I was almost entirely cured of all my troubles. My nerves were strong, and the pains left me, the swelling disappeared, and I could sleep well. Thanks to this wonderful medicine, I am cured. I wish every sufferer might use it."

The reason why you should take Dr. Greene's Nervura blood and nerve remedy is, because it is

the surest and quickest medicine in its action known. It positively and permanently cures all forms of nervous weakness and exhaustion, invigorates the blood and gives health and strength. Take it now, for Dr. Greene's Nervura blood and nerve remedy will do more for you than any other remedy. It is the best spring medicine known.

It is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene, is a guarantee that his medicine will cure, and the fact that he can be consulted by any one, at any time, free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.



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The only remedy known that will positively cure DIPHTHERIA, Bronchitis, Tonsillitis, Asthma, Catarrh, La Grippe, and every kind of sore throat.

For Scarlet Fever, Measles, and all contagious diseases it has no equal. Indispensable in every household. Also to the Tourist and Traveling Public.

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Prevents Appendicitis!  
Constipation is one of the chief causes of this dreadful disease.  
**RUBIER'S LAXATIVE SALE**  
CURES  
CONSTIPATION  
and regulates the bowels. Unlike pills it causes absolutely  
No Griping  
or irritation of the intestines.  
—50 cents per bottle of 50 doses—  
Every retail druggist in New England  
sells it.  
All Boston Wholesalers supply it.  
(Show your druggist this advertisement.)



There is no virtue in "pearl top" or "pearl glass," unless it fits your lamp. Get the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of tough glass.

## Church Register.

### HERALD CALENDAR.

|  |                   |
|--|-------------------|
| Boston North District Preschers' Meeting, at South Framingham.           | Feb. 27           |
| District meeting of W. F. M. S., at Mathewson Street Church, Providence. | March 4           |
| Portland Dis. Min. Assn., at Westbrook.                                  | March 4           |
| National Deaconess Conference, at N. Y. city.                            | March 7-9         |
| Maine Chautauqua Union Assembly, at Fryeburg.                            | July 23-Aug. 18   |
| <b>CONFERENCE.</b>   |                   |
| <b>PLACE.</b>  |                   |
| New England, Salem, Mass.  | April 2, Merrill. |
| N. E. Southern, Providence, R. I.  | " 2, Walden.      |
| New York, Kingston, N. Y.  | " 3, Newnam.      |
| New York East, Stamford, Conn.   | " 3, Warren.      |
| New Hampshire, Concord, N. H.  | " 10, Merrill.    |
| Vermont, Waterbury, Vt.  | " 10, Foss.       |
| Northern N. Y., Harkimer, N. Y.  | " 17, Mallalieu.  |
| Troy, Saratoga Sp'gs, N. Y.  | " 17, Walden.     |
| Maine, Saco, Me.   | May 2, Bowman.    |
| East Maine, Bucksport, Me.   | " 9, Bowman.      |

## Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

### For Over Fifty Years

Mrs. Winslow's SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

## Dr Strong's Sanitarium

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A popular resort for health, change, rest, or recreation all the year. Elevator, electric bells, steam, sun-parlor, and promenade on the roof. Suites of rooms with baths. Dry, tonic air. Saratoga waters and winter sports. Massage. Electricity, all baths and all health appliances. New Turkish and Russian baths. Send for illustrated circular.

### Money Letters from Feb. 15 to 25.

Mrs. E. M. Bartlett, W. McK. Bray, H. G. Budd, Jr., O. H. Burt, Dr. A. Burt, Jr., Alex. Bubar, Mrs. H. Cutting, Mrs. J. B. Crawford, M. B. Cummings, E. W. Caswell, O. H. Chase, D. H. Chase, H. L. Crockett, E. R. Dickerson, Benj. Dyer, G. N. Eldridge, E. C. Fox, H. E. Foss, G. H. Flinn, A. Fowler, E. C. Ferguson, A. L. Holmes, M. Howard, Mrs. J. Helliwell, W. F. Hyde, Elvira D. Hill, Mrs. J. Higgins, S. Harding, Mrs. B. G. Hutchins, Mrs. E. A. Ireland, J. P. Kenney, M. V. B. Knox, Lord & Thomas, Mrs. H. N. Lovejoy, Mrs. J. B. Loomis, G. D. Lindsay, W. B. Murray, J. N. Marsh, E. S. Moore, W. H. Moore, C. I. Mills, M. B. Mead, J. H. Newland, Josephine Paine, Mrs. A. Pinkham, D. Raymond, G. H. Reed, H. D. Robinson, C. D. Spencer, J. H. Stubbs, A. Sanderson, W. M. Sterling, M. B. Scofield, Jos. Simpson, Mrs. E. H. Sanborn, C. B. Smith, O. E. Thayer, Church Tabor, W. J. Thompson, J. E. White, J. R. Wood, W. A. Wright.

**KENT'S HILL CLUB.**—The annual dinner of the Club will be held at the United States Hotel, Boston, on the evening of Thursday, March 14.

Special arrangements are being made to ensure a pleasant and profitable reunion, and it is hoped that a large number of former students, with friends, will be present. Special notice will be sent to all students, so far as known; but if there are others, whose names are not upon the Secretary's list, they are cordially invited to attend and to signify their intention to either CHAS. R. MAGEE, President, 28 Bromfield St., Boston, or H. L. SHEPHERD, Secretary, 708 Harrison Ave., Boston.

**W. F. M. S. NOTICE.**—There will be a convention of the W. F. M. S. Auxiliaries of Lynn District, at Ipswich, Wednesday, March 8, commencing at 11 a. m. In the morning there will be reports, papers, etc.; in the afternoon Dr. Christiancy, of India, will speak, and an exercise will be given by the Juniors under the direction of Mrs. Annie E. Smiley.

Basket lunch; tea and coffee served by the Ipswich Auxiliary. R. W. KNOWLES, Dist. Sec.

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CHERRY  
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For Colds and Coughs  
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**World's**  
FAIR.

**BENEDICTION.**—The M. E. Church at York Village, Me., which has been enlarged, remodeled, and thoroughly renewed and refurnished within and greatly beautified, will be rededicated to the worship of God, on Tuesday, March 5, at 3 p. m., by Rev. W. N. Brodbeck, D. D., of Boston. At 7 p. m., reunion services by former pastors. Rev. G. R. Palmer, presiding elder, will have charge of the services. Former pastors are cordially invited. J. WATSON, Pastor.

**NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.**—The twenty-second annual conference of Charities and Correction will be held in New Haven, May 22-28. There are no restrictions as to membership; any one may become a member on payment of the annual fee of \$1, which includes the annual printed Proceedings. At the approaching meeting, Robert Treat Paine, of Boston, will preside, and special attention will be given to the subject of "Charity Organization in Cities." Inquiries for information should be addressed to H. H. HART, corresponding secretary, St. Paul, Minn.

**ANNUAL REUNION—LASELL.**—The annual reunion of Lasell pupils of New England will be held at Hotel Vendome, at 1 p. m., Feb. 28. C. C. BRADDOCK.

**BOSTON YOUNG WOMEN'S CHRISTIAN ASSOCIATION.**—The twenty-ninth annual meeting will be held on Monday, March 4, at 7:30 p. m., in the hall of the Berkeley St. Home. Rev. Edward L. Clark, D. D., will address the meeting.

**RECEPTION TO BISHOP MERRILL.**—A reception and banquet will be given in honor of Bishop Merrill by the Methodist Episcopal Churches of Boston East District, at Cadet Armory Hall, Salem, on Monday, April 1. Reception at 2, and banquet at 8 p. m. Many distinguished guests will be present. The price of tickets has been fixed at \$1. Please sent to the undersigned, not later than March 4, the number of tickets you desire, in order that special assignments at tables may be made. (Rev.) W. F. LAWSON, for Committee. Tapleville, Mass.

## JOSEPH COOK'S LECTURES.

### V.

**M. R. COOK**, on Monday, extended somewhat his

### Prelude,

in order to include three subjects—Dr. Parkhurst, Frederick Douglass, and psychical research. He had a brave word for the man who never flinched in his fight with Tammany. He started single-handed, but in due time won his own church, the papers, and the people. He began with the purpose to fight the police, whose legitimate income was seven millions, and whose blackmail was nine millions more. In the control of our cities we must have two watchwords: 1. No sharks, no simpatons, no sex. 2. The saloon must be outlawed by state and national legislation.

Frederick Douglass rose from the slime of the sea with a stone on his head and a shark at his back. His record is one of the most remarkable in human history. He came from both races and exhibited some of the noblest qualities in each. He had the courage of a lion and the gentleness of a woman; his nature was strong but fine.

Mr. Cook closed his Prelude with some incisive words on the doings of the Society for Psychical Research. He had no faith whatever in the claim of a scientific basis for spiritualism. It is two-thirds humbug and one-third misconception. But there are certain super-materialistic appearances which many claim should be investigated. The Society for Psychical Research was organized for that purpose. Mr. Cook noticed some of the claims of the leaders and offered comments thereon. A. R. Wallace, for instance, in one of our great cyclopedias, claims that apparitions have been photographed. The Society has examined 17,000 cases, and it is claimed that not all these can be due to chance. The Society has done some good work in exploding the claims of theosophy, which, in reality, is mere humbug. Slate writing and the like may be regarded as sleight of hand. Individuals should not engage in this spectre hunt, as societies of scientific people engage in it. If claims of the Society should be proved, it would work no damage to Biblical truth. It would only confirm the Bible view of a spiritual world, an immortal state, into which the good pass from this life.

### The Lecture

was on "The Administration of the Spirit." A large measure of the Spirit is given to all who comply with the conditions of the great commission, and given as it is not to those who hold other religions. The Holy Spirit is given to the whole church, not to the clergy only, and the church consists of the body of believers in earth and heaven. The test of the possession of the

Spirit is made by the fruits, just as a tree is known by its fruit. Whoever has love, joy, peace, has the Spirit. The Catholic holds that the Spirit is conveyed through the hierarchy, the Quaker through the individual, and the American through the majority. It may be neither; it is through him who is loyally submissive to God. The Spirit belongs to all God's people. He comes to us in crises; light shines from above; the mind is opened, and truth and gracious influences enter. The actions of Christian people are to be governed by the Spirit. The Spirit is needed in government, in creed-making, in preaching, in the pastoral work, and in the prosecution of missions and the reforms of society. The work of the church cannot be properly done without the Spirit. The whole petitions of the church may be embodied in the prayer for the descent of the Holy Spirit.

### Kent's Hill.

**"WHAT'S in a name?"** Very little, most people think, and it must be acknowledged that most names signify very little. They stand for unimportant events, unknown places, obscure individuals, and that is all. Not so with Kent's Hill. Elevated above the surrounding country, and seen from afar, summer and winter; known by enthusiastic men and women from Maine to California; sending out its influence in cultivated brains and warm hearts—it is a name that means a very great deal.

Few know what a worthy ancestry it has. It has taken the patient investigations of a descendant of the Kent family to trace the name back through intermarriage with the Winslows of Marshfield to Mary Chilton, who was the first of her sex to set foot on Plymouth Rock. The name of Sampson, so honorably connected with "Kent," and to which, in the person of Luther Sampson, the founder of Maine Wesleyan Seminary, Maine and Methodism owe so much, came from Henry Sampson, one of the passengers of the "Mayflower."

These lines of ancestry, culminating in Wesleyan Seminary on Kent's Hill, have been well represented in responsible and honorable positions. Hon. Edward Kent, late judge and ex-governor of Maine, and Hon. James Kent, of New York, known as Chancellor Kent and called the "Blackstone of America," were of the same family origin. Charles and Warren Kent, brothers, were the original settlers of Kent's Hill, and Charles was the grandfather of Franklin Kent, who died in 1890. The latter gave a Bible to the Seminary which for many years, until very lately, occupied the chapel desk. It is now in the possession of Mr. F. Kent McKenzie, of Worcester, Mass., who has furnished the above interesting facts.

Nature has done much for this famous spot. It is not by any means the most attractive in winter, which adds few charms to any place; but even then the expansive view, the far-away mountains outlined against the horizon, the rugged scenery, the crisp, invigorating atmosphere, impress the visitor and stir the student heart. But in summer what can be more beautiful and inviting, or more worthy of pen and brush? Lakes and cultivated field, woodlands and mountains, with everywhere varying views, awaken exclamations of admiration and pleasure. The charming drives furnish a moving panorama which it would be very difficult to equal.

The crowning objects of interest must ever be the noble buildings which are monumental of sacrifice, devotion and Christian benevolence. Sampson Hall, the commodious home of a generation of earnest students, many of whom are filling places of trust and usefulness; Bearce Hall, with its pleasant recitation-rooms and laboratories, and its beautiful Deering Chapel; Ricker Hall, last but not least, convenient and attractive, to say nothing of Biethen Hall and the Mansion, make a noteworthy collection on this picturesque old Kent's Hill. Other and immortal names will be recalled which are not impressive on bricks, but upon the characters of many a one who is doing life's work. A Torrey will never need a building to commemorate his self-sacrifice, but it would be a grateful memorial if some one who owes him more than he knows, would erect a building or endow a professorship in honor of that noble name.

The winter term of Maine Wesleyan Seminary has been a very pleasant one. A gracious religious interest has been enjoyed and a large number of the students have sought Christ. Ricker Hall, dedicated in October, is proving a benediction to the institution.

### "Bishops' Work and Bishops' Pay."

**A**N article under the above title appearing in the *Christian Advocate* of Feb. 14 is misleading, and requires me to make the following statement:—

1. The writer of the article estimates that the amount apportioned to be raised for the Episcopal Fund annually must be over \$300,000. The amount really apportioned for 1894 was \$120,079.
2. The total amount raised for salaries and traveling expenses of the Bishops was \$83,422.65.
3. The total amount paid for Bishops' salaries, including house-rent, was \$62,328.75. Of this amount \$3,000 was paid to the widows of deceased Bishops.
4. The total amount paid for Bishops' traveling expenses during the year 1894, not including their expenses to foreign missions, was \$5,387.98.

HOMER EATON,  
Treasurer Episcopal Fund.

New York, Feb. 23.



## People Who Weigh and Compare

Know and get the best. Cottolene, the new vegetable shortening, has won a wide and wonderful popularity. At its introduction it was submitted to expert chemists, prominent physicians and famous cooks. All of these pronounced

# Cottolene

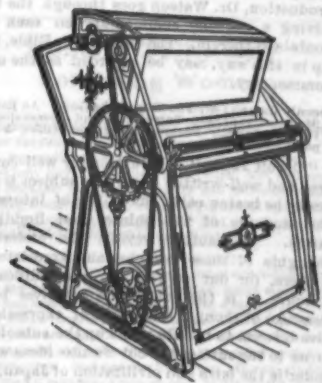
a natural, healthful and acceptable food-product, better than lard for every cooking purpose.

The success of Cottolene is now a matter of history. Will you share in the better food and better health for which it stands, by using it in your home?

Avoid imitations—countless—worthless. Stick to COTTOLENE.



Made only by  
**The N. K. Fairbank Company,**  
CHICAGO,  
224 State Street, Boston.  
Portland, Me.



## Lord Macaulay on the Cotton Gin.

"What Peter the Great did to make Russia dominant, Eli Whitney's invention of the Cotton Gin has more that equaled in its relation to the power and progress of the United States."

Cotton must be planted, picked, ginned. It always has been, and probably always will be, planted and picked by hand, but it is absolutely impossible to gin it otherwise than by machinery.

The attention and ingenuity of all interested in the Cotton Industry have been taxed to the utmost to produce a machine that will perform the work of separating the lint from the seed with as little damage to the staple as possible. The old Saw Gin has now to give place to its latest competitor the Roller Gin.

The Universal Cotton Gin and Wool Burre Company are taking out patents in the principal countries, and make claim to superiority over the system now in use, on the following among other points:—

- Their machines (1) Preserve the fibre intact.  
" " (2) Clean the seed more thoroughly, and thus save a large amount of cotton.  
" " (3) Prevent the possibility of fire.  
" " (4) Perform the work with a minimum of power.  
" " (5) Require comparatively no repairs.  
" " (6) Require but little, if any, cleaning, and have no saws to sharpen.  
" " (7) Are the acme of (a) simplicity in construction, (b) effectiveness in working.  
" " (8) Economize in every direction.

The Company has secured as its PRESIDENT, ALFRED B. SHEPHERD, of the Cotton Exchange, New York, a gentleman known throughout the Cotton World; the author of "Cotton Facts" and of "The Standard Telegraphic Cipher Code for the Cotton Trade," and other works relating to the Cotton Industry.

The Company has offices in Boston and New York, and are now offering a limited number of shares, to which, with the greatest confidence, they call the attention of investors. A Hand Machine and also a full-sized Power Gin can be seen in operation. For full particulars address,

**UNIVERSAL COTTON GIN AND WOOL BURRE CO.,**  
Room 65, Fiske Building, 59 State St., Boston.

### BOSTON MARKET REPORT.

Boston, Feb. 25, 1895.

#### WHOLESALE PRICES.

APPLES—Choice Baldwin, \$3.50 bbl.  
ORANGES—\$2.50 box.  
BUTTER—Best fresh creamery, 26¢ @ 30¢ lb.  
CHEESE—Choice Northern, 11-12¢ @ 15¢ lb.  
CRANBERRIES—Cape, 12¢ @ 13¢ bbl.  
EGGS—Fancy Eastern, 26¢ @ 30¢ doz.  
CABBAGES—\$1.75 bbl.  
BEANS—Pea, \$1.50; yellow eyes, \$2.00 @ \$2.25.  
LEMONS—Choice, \$1.50 box.  
POTATOES—Choice Houlton rose, 80¢ @ bush.  
TURNIPS—80¢ @ \$1.17 bbl.  
FLOUR—Fine and superfine, \$1.50 @ \$2.00 bbl.  
HAY AND STRAW—Best hay, \$14, and rye straw, \$11 per ton.  
POULTRY—Choice Northern turkeys, 13¢, and choice Western, 10¢ @ 11¢; Northern chickens, 10¢ for best.  
SQUASH—Hubbard, 25¢ @ ton.  
REMARKS.—Trade in all kinds of vegetables is fair. Eggs are very firm, at 30 cents, but the butter market is quiet, with a liberal supply of all kinds.



## Our Book Table.

Evolution and the Immanent God. An Essay on the Natural Theology of Evolution. By William F. English, Ph. D. : Arno's Pub. Co.: Boston. Price, \$1.50.

For the past thirty years evolution has been the scientific word to conjure with. Some have regarded the word with fear, others with favor. Scientists looked askance at first at the new-comer, but have gone over almost en masse to the hypothesis of Darwin. The theologians naturally suspected evolution, with its new methods and strange terminology, as a spy in the Christian camp. Some still retain their early suspicions and are ready to believe the new scientific formula contains "the sum of all villainies," while others believe it possible for some good to come out of this Nazareth. The author holds with the latter. He believes evolution, in its essential meaning, when relieved from assumptions and false implications, may prove serviceable to the faith. The arguments in natural theology are strengthened rather than weakened by accepting its fundamental principles. Evolution has brought to us larger and better views of the character and handiwork of God. Dr. English especially emphasizes the doctrine of the Divine Immanence. He is no carpenter Creator, creating a world and sending it abroad to get on as best it can; He is in His own world and in Him we live and move and have our being. The beneficence of God, so hard to show on the old theory, becomes more clear in the long processes of evolution. The evolutionary trend continues along the line of the supernatural, the providential, the immortal.

The Expositor's Bible. Edited by W. Robertson Nicoll, M. A., LL. D. "The Book of Numbers." By Robert A. Watson, D. D. New York: A. C. Armstrong & Son. Price, \$1.50.

Like its predecessors, this volume is replete with the results of the newest conservative learning. The author goes to the bottom of every question coming to the surface in the Book of Numbers; and, while examining the teachings of recent investigators, he accepts only such conclusions as may be regarded as settled by scholarship. After an admirable introduction, Dr. Watson goes through the book, giving a running commentary on each topic contained therein. The Expositor's Bible, made up in this way, may be regarded as the model commentary.

Occult Japan; or, The Way of the Gods. An Esoteric Study of Japanese Personality and Possession. By Percival Lowell. Boston: Houghton, Mifflin & Company. Price, \$1.75.

"Occult Japan" is an extremely well-considered and well-written book. The subject is aside from the beaten path, but will be of interest to the students of the Shinto and Buddhist faiths. The author reveals the underlying thoughts of those systems, and translates, as it were, for our own study and edification. Obscure as is the subject, he contrives by his clearness of thought and power of expression to give interest to it. He plows up the subsoil and turns to the surface the old Shinto ideas which underlie the faith and civilization of Japan.

In Cairo and Jerusalem: An Eastern Note Book. By Mary Anthony Carpenter. Illustrated. New York: Anson D. F. Randolph & Company. Price, \$1.50.

We here have a chatty and agreeable book of travel through old and marvelous fields. The author gives us fresh views of scenes and people in Cairo and up the Nile. After doing Egypt, she passes to Jerusalem, giving us touches of the old and the new city. The fields traversed are of permanent interest, and the observations of the author are valuable.

Iola, the Senator's Daughter: A Story of Ancient Rome. (About B. C.) By Mansfield Lovell. Hillsdale, N. Y.: G. P. Putnam's Sons. Price, \$1.50.

"Iola" has a serious purpose. The story is not the main consideration. "The object of the book is to present a life-picture of the business classes in ancient Rome about nineteen hundred years ago, and to show the remarkable manner in which history is repeating itself in modern cities, such as New York." However entertaining the narrative, the author's main purpose in it is instruction. He wishes to make that important period more real to the reader, and in this purpose he has succeeded marvelously well. The story is a prose poem, touching to life sections of Roman society which had hitherto been to us inert masses.

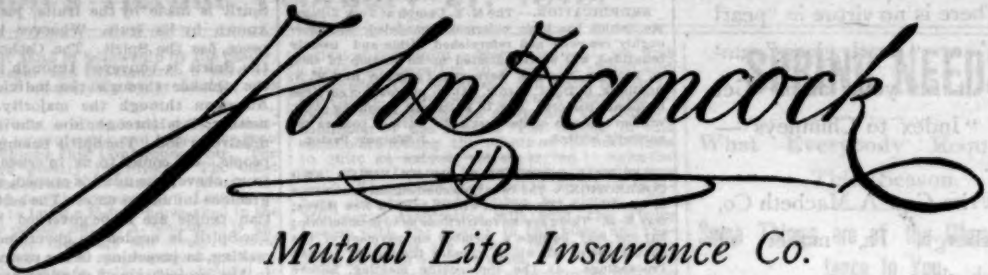
By Reef and Palm. By Louis Becke. With an Introduction by the Earl of Pembroke. J. B. Lippincott Company: Philadelphia.

Louis Becke, the author of this small volume of brief tales, was born in Australia, where he also now resides. From the cradle he had a strong passion for the sea. With an older brother, he was early sent to serve in a mercantile house in California. The lads did not find the routine in a merchant's establishment at all to their taste, and in the course of a year he had earned enough to take him on a cruise for sharks to the Palmyra Islands. Returning to Honolulu, he invested in a schooner, and became a trader in the Pacific groups of islands. Though now settled in Australia, the island world with which he is so well acquainted retains its power over his imagination, and his earlier impressions are reproduced in these simple but powerful stories.

Sibylla. By Sir H. S. Cunningham. E. O. L. M. New York: Macmillan & Company. Price, \$1.50.

"Sibylla" is a story of the English aristocracy. The heroine is the daughter of Lord Belmont, who accepts the hand of Charles Montcalm, a young man of great promise, already a Parliamentary leader, with high hopes

(Continued on Page 14.)



OF BOSTON, MASS.

STEPHEN H. RHODES, Pres't.

WILLIAM S. SMITH, Actuary.

ROLAND O. LAMB, Sec'y.

## COMMONWEALTH OF MASSACHUSETTS.

## INSURANCE DEPARTMENT,

BOSTON, January 30, 1895.

Under the provision of the law of this Commonwealth, requiring triennial examination of all its insurance corporations, the usual investigation of the affairs of this Company has just been completed.

All the assets claimed by the Company have been examined in detail, each item having been separately verified and checked, and the amounts found to agree with great uniformity with those appearing in the Company's official statement — the only cases where any variation is noticed are where the Company has conservatively claimed less values than have been allowed by the examiners.

The items of liability have in the same manner been separately investigated. The net premium reserve, which comprises nearly 96 per cent. of the total liability, has been computed from the registers of the Insurance Department. These registers under the practice of the Department constitute an entirely separate and distinct record of the policy accounts of the Company, and in this respect are a complete history of the policy transactions from the beginning, accounting for, in respect to the ordinary business, every policy issue in consecutive numbers, as well as the date and manner of termination of all those which have ceased to be in force. The computation of the reserve by the Department is, therefore, from independent records, and a matter wholly distinct from that of the Company, and in the present case corroborates with great exactness the results found in the office of the Company.

| ASSETS.                                    |                | LIABILITIES.  |                |
|--|----------------|---|----------------|
| Real Estate.....                           | \$1,378,997.81 | Net Premium Reserve.....                                      | \$5,897,834.90 |
| Bonds and Stocks.....                      | 3,885,454.55   | Claims in Process of Adjustment.....                          | 33,139.00      |
| Mortgages and Collaterals.....             | 3,005,459.58   | Surrender Values Claimable, and Premiums paid in advance..... | 66,116.23      |
| Cash in Office and Banks.....              | 173,892.22     | Dividends Due Policy-holders.....                             | 17,907.57      |
| Accrued Interest and Rent.....             | 138,750.50     | Special Dividend Reserve and all other Liabilities.....       | 109,659.39     |
| Net Deferred and Unpaid Premiums.....      | 185,173.45     |   |                |
| Agents' Balances, Personal Loans, etc..... | \$18,997.73    |   |                |
| Total Assets.....                          | \$8,673,854.70 | Total Liabilities.....  | \$6,116,744.88 |
|  |                | Surplus.....  | 2,557,109.82   |

## New Insurance written during 1894, \$40,046,617.00.

|  |                                       |               |
|--|---------------------------------------|---------------|
| INCREASE IN SURPLUS.....                         | Since last triennial examination..... | \$ 313,298.63 |
| INCREASE IN GROSS ASSETS.....                    | " " " " " "                           | 3,391,553.31  |
| INCREASE IN INCOME.....                          | " " " " " "                           | 1,617,708.78  |
| INCREASE IN AMOUNT OF OUTSTANDING INSURANCE..... | " " " " " "                           | 37,040,446.80 |

This Company was incorporated and commenced business in 1862, and has, therefore, been continuously under the provisions of the non-forfeiture laws of the Commonwealth, the first of which was enacted in 1861. The design of these laws was to prevent the confiscation of the accrued values of life insurance policies, in case the insured was unable or unwilling to continue his premium payments, and to require the substantial equivalent of such values to be applied to the benefit of the owner of the policy either in cash or extended insurance. Previous to these enactments there was no restraint whatever upon any life insurance company in this respect, and the rule among the companies of the country generally had been rank forfeiture of the entire values and interests of lapsed policies, but by the influence of these laws, although they applied only to Massachusetts Companies, there has resulted an entire change in the practice of the Companies generally throughout the country, until now it is rare to find one in which the rights and equities of the insured in this regard are not fully or largely recognized.

In the entire history of this Company, as may be said in common of all the five Massachusetts Life Companies, no obligation has been defaulted, nor any just claim lacked prompt satisfaction. Their records are clear and honorable, a pride and credit to the financial and fiduciary institutions of the Commonwealth and country. And while not in the slightest degree reflecting upon or disparaging the soundness or goodness of the many excellent Companies admitted to transact business in this State, or implying that any of them are not as good as our Massachusetts Companies, the Commissioner is entirely free to say that he does not believe any other State has any better companies than the five regular life companies of this Commonwealth.

The substantial advance made by this Company since the last triennial examination makes pertinent and interesting a comparison of its progress and the development of its business within the recent years.

During the first half of its existence the Company followed the usual plans of life, endowment and term insurance. In 1879 it commenced the business of Industrial Insurance and with one exception was the first company in this country to engage in this class of business and it has steadily and conservatively pursued it until its present assured and established condition has been attained. Although the efforts of the management have been largely directed to this plan, the usual or so-called Ordinary business has not been neglected. As an evidence of this it will be seen that the amount of new insurance written in that Department during 1894 was \$6,900,550, an amount in excess of that written in any other year of the Company's history. That the Industrial plan entirely meets the needs of those for whom it was particularly designed, is manifest by its success, which is so marked and prominent.

The Industrial plan consists distinctively of the issue of policies for limited amounts at correspondingly easy rates of premiums, having as its basis a weekly collection of five cents, the design being to bring the much-needed and desired benefits of life insurance within the reach of those who are unable to accumulate or provide in a single sum the annual amount necessary to meet the costs of the usual and so-called Ordinary forms in use by companies generally.

The proceeds of these small policies are designed and intended for meeting medical and other attendant charges of last sickness and as a burial fund, and in a majority of instances meet the need which would otherwise have to be supplied by charity, or be a public charge.

The disbursements by the Industrial Companies of their many millions annually among scores of thousands of families have already produced an effect very marked and notable as observed by the charitable institutions and relief societies, in a diminution of calls for their aid.

The number of these policies in force on December 31, 1894, in the three leading Industrial Companies was 6,496,981, insuring \$706,231,396, an increase of 1,016,627 policies and \$131,318,590 of insurance during the year.

As encouragers and promoters of self-respect and thrift, among those for whom these policies are designed, the Industrial Companies are recognized and esteemed as powerful factors, and their wonderful growth and increase in membership is a matter for earnest and sincere congratulation.

The distributions of surplus of this Company as regards the Ordinary business are made annually, and as may be seen by comparison with the premium receipts of that class, make a very favorable indication of prudence and economy of management, for, as appears by the annual statements submitted to the Massachusetts Insurance Department, this Company ranks in class of four companies excelling in liberality in this respect. The distributions to the Industrial policies are made once in five years — the very great detail of allotting and applying the dividends to the hundreds of thousands of these policies would make a more frequent distribution an unwarrantable expense.

The following table, compiled from the official records of this Department, shows the progress of the Company during the past ten years.

| YEAR.     | INCOME.   | OUTGO.    | ASSETS.   | LIABILITIES. | SURPLUS. | INSURANCE IN FORCE. |
|-----------|-----------|-----------|-----------|--------------|----------|---------------------|
| 1884..... | 684,006   | 840,990   | 2,834,933 | 2,419,487    | 314,436  | 17,864,710          |
| 1885..... | 804,218   | 794,440   | 3,747,497 | 2,494,522    | 322,665  | 21,498,371          |
| 1886..... | 894,267   | 824,705   | 3,875,081 | 2,616,410    | 359,171  | 24,794,430          |
| 1887..... | 1,197,979 | 1,011,254 | 3,970,648 | 2,831,981    | 339,368  | 29,326,504          |
| 1888..... | 1,480,183 | 1,343,544 | 3,517,234 | 3,044,414    | 272,810  | 30,311,096          |
| 1889..... | 1,799,543 | 1,535,948 | 3,648,338 | 3,380,617    | 267,023  | 45,879,687          |
| 1890..... | 2,180,023 | 1,780,023 | 3,907,010 | 3,636,194    | 261,807  | 55,263,940          |
| 1891..... | 2,579,368 | 2,178,470 | 4,381,081 | 4,036,311    | 344,890  | 65,108,734          |
| 1892..... | 3,114,613 | 2,494,897 | 5,061,081 | 4,623,637    | 437,094  | 79,138,548          |
| 1893..... | 3,747,123 | 3,095,684 | 5,798,917 | 5,262,556    | 536,361  | 92,961,727          |
| 1894..... | 4,190,975 | 3,318,088 | 6,673,385 | 6,116,745    | 556,610  | 102,149,180         |

SEAL.

Insurance Commissioner.



## THE BOOK TABLE.

(Continued from Page 14.)

and ambitions. The match is approved by Lord Belmont, because young Montcalm is so perfect a man. Neither father nor daughter realized how hard it is to live with perfect people; they are usually unable to make any allowance for the foibles and infirmities of others. "Sibylla" loved ardently, but she learned at length that the course of true love did not "run smooth." These frictions along the thread of the narrative make the spice of the story.

**The Christmas Hirelings.** A Novel. By M. E. Brad-  
don. Illustrated. New York: Harper & Brothers.  
Cupples & Upham: Boston. Price, \$1.25.

Though this delightful story concerns children, it is not without interest for older readers. It has a lesson of philanthropy for every one. In the tale are three little walls which bring new joy to the household. The character of Mr. Danby was suggested by a curious passage from the "Greville Memoirs." He was a man rich without money and enjoyed the advantages for which other men labored and cared.

**The Deeper Meaning.** By Frederic A. Hinckley.  
Boston: Geo. H. Ellis.

In this little volume, containing four essays, the author seeks the deeper meaning of human life and of our mundane conditions. The four essays are entitled: "The Cost of the Divine Spark;" "The Poet Vision;" "Looking at Life through New Eyes;" and "Rejoice: We Conquer."

**Ministers of Grace.** A Novella. By Eva Wilder  
McGlosson. Illustrated. Harper & Brothers: New  
York. Price, \$1.

The genius of Eva Wilder McGlosson is graphic; she paints human life and conditions. She creates people and scenery, to be sure, but they would remain dull and uninteresting without the sunlight she contrives to throw upon her canvas, causing the whole to glow with life and beauty. This quality of imagination makes the reading of her stories delightful. We see the people and things of which she tells; we are ourselves permitted to mingle in the scene instead of standing aloof as silent and demure spectators.

**The Coronation Hymnal.** Selections of Hymns and  
Songs. By Rev. A. J. Gordon, D. D., and Rev. Arthur  
Pearson, D. D. F. H. Revell Company: New York. On  
sale at 11 Franklin St., Boston. Price, \$1.50.

The names of the compilers of this volume are a sufficient guarantee of its excellence. Though comparatively small, the collection is winnowed and choice. The best hymns and songs found in the standard collections have been retained, and are admirably adapted in subject and music to congregational singing.

**Boston Business Register and Directory for 1895.**  
Sampson, Murdoch & Company: 15 Franklin Street,  
Boston. Price, \$2.

This Directory, which was begun in 1836, is for this year full along all its lines. It contains an alphabetical and class list of all business houses, city, State and United States officials, societies and institutions, with a street directory and large map. The residences of individuals found in the Boston City Directory are not repeated in this work. It meets one of the great needs of the business man of the city.

**Marriage Laws, Decisions and Forms.** For Use of  
Magistrates and Clergymen in New England. Vol. I.  
Second Edition. Boston: Consolidated Law Book  
Company: 64 Washington Street, Boston. One-half  
leather (cheap in black, 50 pp.). Sent prepaid on re-  
ceipt of price, \$2.

This volume contains an admirable digest of the laws relating to marriage, with which the minister and the magistrate need to be acquainted. The book is carefully prepared by aid of the best legal counsel, and will be valued by all who have anything to do with marriage.

**Snowed In.** By Willis Boyd Allen. Congregational  
House: Boston. Price, \$1.

This little volume contains twelve very readable chapters. It is the story of a boy sent by his doctor to his uncle in the country during the maple sugar season. That he had a good visit we need not doubt. It is a study of young life admirably told—of young life brought under new conditions, which insure an exertion of the inventive genius.

**Madeleine's Rescue.** A Story for Girls and Boys. By  
Jeanne Shultz. New York: D. Appleton & Company.  
Price, \$1.

"Madeleine" is a story of Brittany in north-west France, told with the usual Gallic animation and elegance. The heroine had the misfortune to be left with a couple of people who had no sense of the needs of childhood. In her eager desire for young companionship, she broke through the hedge and joined the little people on the other side. The incidents of her rescue make the substance of the story.

## Magazines.

—The *Fortnightly Review* for February contains ten solid and valuable papers. Edwin Godby leads in an article on "England and the Gothenburg Licensing System." He makes it clear that the system is no temperance measure; it is merely a form of license. As such, he thinks it has no adaptation to the needs of England. George Saintsbury dissects and characterizes the novels of Hall Caine. Richard Davy cautions us against taking too much stock in the Armenian atrocities. R. S. Gundry writes upon "Ancestor Worship in China." There are also side-lights on Socialism; the Crimea in 1854 and 1894; and Mallock's "The Heart of Life" (ch. 12-16). (Leonard Scott Publication Company: New York.)

—The *Critical Review* for January, edited by Prof. Salmond, contains very thorough work

for the scholar. The list of articles is quite extended. Such writers as Profs. Davidson, Cheyne, Whitehouse, Marshall, Lindsay and Robertson are in the list of contributors. The *Review* is devoted to a critical examination of the scholarly works appearing in Great Britain and on the Continent. Froude's "Life and Letters of Erasmus" makes a bit of admirable reading for the thoughtful student. It is by Prof. John Gibb, of London. "Prophecy and the Monuments" is the leader by Prof. Davidson. (T. & T. Clark: Edinburgh.)

—*McClure's Magazine* for February is good in variety and quality. Ida M. Tarbell contributes a fourth paper on "Napoleon the King-Maker." It covers the period from 1803 to 1807—the period of the Emperor's glory. The article is well illustrated. Baron de St. Pol has a brief account of the "Wax Cast" of Napoleon's face, and Trumbull's portrait of the Emperor at 44 is given. Then come "The Romance of Dulltown;" "The Rock Island Express Robbery;" "Lincoln as Commander-in-Chief;" and the "Portrait of Robert Louis Stevenson," with some account of the man, especially in the South Seas, and of the books which have made for him a name in English literature. (B. S. McClure: 30 Lafayette Place, New York.)

—The *Bostonian* for February, as usual, reflects the past and the present. The articles, "How Washington's Birthday was made a Holiday," and "The Jordan Art Gallery and Prize Pictures," form leading and attractive features of the number. "Our Poor Neighbors;" "The Old Plymouth Schools;" "The Control of Alcoholism;" and "Prominent Men in the Shoe and Leather Trade," are other titles. (The Bostonian: 6 Mt. Vernon St., Boston.)

—The *Homiletic Review* for February has a good average. The Review Section contains five valuable articles. Prof. Green, of Princeton, leads in "The Fallacies of the Higher Criticism." Dr. McLane handles Mr. Kidd in "Social Evolution." Horace Warner, of Denver, has an excellent article on "The Minister's Study of Science." Prof. Gross Alexander gives "Practical Thoughts on Composing Sermons." There are sermons on "The Peace of Jerusalem," "Named and Blamed," "Snow," "Modern Knighthood," and "Christian Luminaries." (Funk & Wagnalls: New York.)

—The February *St. Nicholas* is filled with choice reading for youthful readers. "Bruin's Boxing Match," "The Last Voyage of the 'Constitution,'" "A Boy of the First Empire," "Chris and the Wonderful Lamp," "How the Cabin Boy Saved the Fleet," "The Doings of a Mole," "Three Freshmen: Ruth, Fran and Nathalie," are some of the titles to stories and sketches, with verses and jingles and pictures scattered in between. (Century Co: Union Square, New York.)

The *A. M. E. Church Review* for January contains ten articles on subjects of interest. Dr. Holly, Bishop of Hayti, leads on the "Higher Criticism;" then follow: "The Nature and Authority of Conscience," by Rev. G. F. Miller; "The Shakespearean School of Ethics," by E. J. Waring; "A Study of Thoreau," by Sarah E. Tanner; and "Alexander Pope," by Selma E. Tanner. "The Function of the Common School," "The Powerful Influence of Heredity," "Bible Chronology," and "The Thirty-first of December," are other titles. (Publishing House of the A. M. E. Church: Philadelphia.)

—The *Century* for February displays an unusual wealth of material. Every article in the long list deserves a reading. It has for a frontispiece, "The Supper of Beaucaire." Prof. Wm. M. Sloane, of Princeton, continues his "Life of Napoleon Bonaparte." Mrs. James T. Fields gives "Personal Recollections and Unpublished Letters of Oliver Wendell Holmes." G. W. Sheldon touches "The Characteristics of George Innes." Mrs. Schuyler Van Rensselaer tries her hand at sketching "People in New York." Alice Brown comes to "The End of the Game." Victor Louis Mason furnishes an instructive article on "New Weapons in the United States Army." "The Death of Emin Pasha" is graphically given by R. D. Mohun. Noah Brooks contributes an able paper on "Lincoln, Chase and Grant." (Century Company: New York.)



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